

**A CRITICAL DISCOURSE ANALYSIS OF GENDER STEREOTYPE  
IN *BUKU SEKOLAH ELEKTRONIK* (BSE) USING  
HALLIDAY'S TRANSITIVITY ANALYSIS**

**A THESIS**

**Presented as a Partial Fulfilment for the Attainment of a *Sarjana Pendidikan*  
Degree in English Education Department**



**Rasman**

**NIM 10202241019**

**ENGLISH LANGUAGE EDUCATION DEPARTMENT**

**FACULTY OF LANGUAGES AND ARTS**

**STATE UNIVERSITY OF YOGYAKARTA**

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**APPROVAL**

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**By**

**Rasman**

**10202241019**



**Yogyakarta, July 10<sup>th</sup>, 2014**  
**Supervisor,**

**Drs. Suharso, M. Pd**  
**NIP 19591006 198403 1 002**

## RATIFICATION

### A CRITICAL DISCOURSE ANALYSIS OF GENDER STEREOTYPE IN *BUKU SEKOLAH ELEKTRONIK* (BSE) USING HALLIDAY'S TRANSITIVITY ANALYSIS

A THESIS  
by  
Rasman  
10202241019

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Jamilah, M. Pd

The Board of Examiners,  
Chairperson

Dwiyani Pratiwi, M. A

Secretary

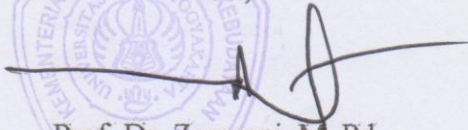
Nury Supriyanti, M. A

First Examiner

Suharso, M. Pd

Second Examiner

Yogyakarta, July 21<sup>st</sup>, 2014  
Faculty of Languages and Arts  
State University of Yogyakarta  
Dean,

  
Prof. Dr. Zamzani, M. Pd.  
NIP 19550505 198011 1 001

## PERNYATAAN

Yang bertanda tangan di bawah ini, saya

Nama : **Rasman**

NIM : 10202241019

Program Studi : Pendidikan Bahasa Inggris

Jenjang : S1

Fakultas : Bahasa dan Seni Universitas Negeri Yogyakarta

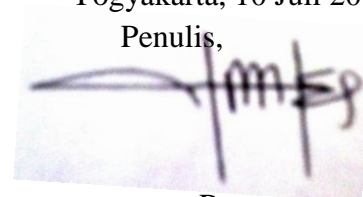
Judul Skripsi : A Critical Discourse Analysis of Gender Stereotype in  
*Buku Sekolah Elektronik (BSE) Using Halliday's*  
Transitivity Analysis

menyatakan bahwa karya ilmiah ini adalah hasil pekerjaan saya sendiri. Sepanjang pengetahuan saya, karya ilmiah ini tidak berisi materi yang ditulis oleh orang lain, kecuali bagian-bagian tertentu yang saya ambil sebagai acuan dengan mengikuti tata cara dan etika penulisan karya ilmiah yang lazim.

Apabila ternyata terbukti bahwa pernyataan ini tidak benar, maka sepenuhnya menjadi tanggung jawab saya.

Yogyakarta, 10 Juli 2014

Penulis,

A handwritten signature in dark ink, appearing to be 'Rasman', written over a light-colored background.

Rasman



*Then, which the favors of your  
Lord will you deny?*

*(55: 13)*

*Only in the remembrance of Allah  
does heart find its rest.*

*(Rumi)*

## **A DEDICATION**

I dedicate this thesis to:

My Parents. For the unconditional loves. For the perfect upbringing.

My beloved older brothers, older sisters-in-law, for holding my back when I was about to give up.

My beloved friends in EDS UNY, for all the craziness. They're all wild, but undoubtedly precious.

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Yogyakarta, July 21, 2014

Rasman

## TABLE OF CONTENTS

	<b>Page</b>
<b>TITLE.....</b>	i
<b>APPROVAL.....</b>	ii
<b>RATIFICATION.....</b>	iii
<b>PERNYATAAN.....</b>	iv
<b>MOTTO.....</b>	v
<b>DEDICATION.....</b>	vi
<b>ACKNOWLEDGMENTS.....</b>	vii
<b>TABLE OF CONTENTS.....</b>	viii
<b>LIST OF TABLES.....</b>	xi
<b>LIST OF FIGURES.....</b>	xii
<b>LIST OF APPENDICES.....</b>	xiii
<b>ABSTRACT.....</b>	xiv
<b>CHAPTER I : INTRODUCTION.....</b>	1
A. Background of the Study.....	1
B. Focus of the Research.....	3
C. Objective of the Research.....	4
D. Significance of the Research.....	4
<b>CHAPTER II : LITERATURE REVIEW AND CONCEPTUAL FRAMEWORK.....</b>	5
A. Literature Review.....	5
1. Gender Stereotypes.....	5
a. Definition of Gender.....	5
b. Stereotypes.....	7
2. Narrative.....	11
3. Critical Discourse Analysis.....	14
a. Principle of Critical Discourse Analysis.....	15



b. Fairclough's Framework of CDA.....	16
1) Description Stage.....	18
2) Interpretation Stage.....	20
3) Explanation Stage.....	21
4) Transitivity Theory and Critical Discourse Analysis.	21
a) Types of Process.....	22
(1) Material Clauses.....	23
(2) Mental Clauses.....	25
(3) Relational Clauses.....	27
(4) Behavioral Clauses.....	29
(5) Verbal Clauses.....	29
(6) Existential Clauses.....	31
b) The Relevance of the Transitivity Framework to the Analysis of Literary Discourse	
4. Relevant Studies.....	32
B. Conceptual Framework and Analytical Construct .....	34
<b>CHAPTER III : RESEARCH METHOD.....</b>	37
A. Type of Research.....	37
B. Object of the Research, Data and Source of Data.....	37
C. Research Instrument.....	38
D. Data Collection Techniques .....	40
E. Data Analysis Techniques.....	40
F. Trustworthiness.....	41
<b>CHAPTER IV : FINDINGS AND DISCUSSIONS.....</b>	43
A. Findings.....	43
1. The Data Findings of the Kinds of Processes Embedded to Male Characters in the Narrative Texts.....	43
2. The Data Findings of the Kinds of Processes Embedded to Female Characters in the Narrative Texts.....	44
B. Discussions.....	49

1. Description Stage.....	49
a. Material Process.....	49
b. Mental Process.....	51
c. Verbal Clause.....	53
d. Behavioral Clause.....	54
e. Existential Process.....	55
2. Interpretation Stage.....	56
a. Interpretation of Situational Context.....	57
b. Intertextual Context.....	58
3. Explanation Stage.....	58
<b>CHAPTER V : CONCLUSIONS AND</b>	
<b>SUGGESTIONS.....</b>	<b>62</b>
A. Conclusions.....	62
B. Suggestions.....	63
<b>REFERENCES.....</b>	<b>65</b>
<b>APPENDICES.....</b>	<b>68</b>
Pernyataan Triangulasi.....	207

## LIST OF TABLES

	<b>Page</b>
Table 1 Stages of Gender Stereotypes Development.....	10
Table 2 Elements of Stereotyping of Men and Women.....	11
Table 3 Example of Process of Happening (Intransitive).....	25
Table 4 Example of Process of Doing (Transitive).....	25
Table 5 Example of Verbs Serving as Process in Mental Cluase..	26
Table 6 Intersection between Intensive, Possessive, and Circumstancial.....	27
Table 7 Example of Intensive Attributive.....	28
Table 8 Example of Intensive Identifying.....	28
Table 9 Example of Circumstantial Type.....	28
Table 10 Example of Possessive Type.....	28
Table 11 Examples of Verbs Serving as Process in Behavioural Clauses in Relation to Other Process Types.....	29
Table 12 Examples of Verbs Serving as Process in Verbal Clauses	30
Table 13 Example of Existential Process.....	30
Table 14 The Data Sheets of the Findings of Kinds of Process Types of Female/Male Characters in Narrative Texts.....	40
Table 15 Number of Occurrences of Processes Embedded to Male Characters .....	43
Table16 Number of Occurrences of Processes Embedded to Female Characters .....	44
Table 17 Comparison of Processes Embedded to Male and Female Characters .....	45
Table 18 Scores of Processes Embedded to Male and Female Characters Based on Hierarchy of Participants' Power ...	47

## LIST OF FIGURES

	<b>Page</b>
Figure 1. Components of Deaux and Lewis's Model of Gender Stereotyping.....	8
Figure 2. Fairclough's Dimensions of Discourse and Discourse Analysis .....	16
Figure 3. Fairclough's Interpretation Model.....	20
Figure 4. Analytical Construct.....	36



## LIST OF APPENDICES

		<b>Page</b>
Appendix 1.	The Data Sheets of the Findings of Kinds of Process Types of Male Actors in Narrative Texts. ....	68
Appendix 2.	The Data Sheets of the Findings of Kinds of Process Types Embedded to Male and Female Characters in the Narrative Texts.....	73
Appendix 3.	Material Processes Embbeded to Male and Female Characters.....	146
Appendix 4.	Narrative Texts in <i>Buku Sekolah Elektronik</i> .....	178

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**Rasman  
NIM. 10202241019**

**Abstract**

The objectives of this research are: 1) to identify the processes embedded to male characters in the narrative texts in *Buku Sekolah Elektronik* (BSE) English Textbooks, 2) to identify the processes embedded to female characters in the texts, and 3) to investigate whether the processes reflect the gender stereotype.

This study applied quantitative and qualitative methods under Fairclough's Critical Discourse Analysis (CDA). It employed Halliday's Transitivity Analysis in the description stage of CDA. The data sources were all narrative texts in 8 BSE English textbooks for junior high schools. The data were in the form of clauses. The data collection technique was note taking. The data analysis techniques were quantitative and qualitative techniques. The quantitative technique was used to compare between the number of occurrences of processes embedded to female characters and that to male characters. It was used to access the tendency of gender stereotype of both genders. Meanwhile, an in-depth analysis of the processes aimed at investigating the tendency of stereotype was done by using the qualitative technique by comparing the transitivity analysis of male characters and female characters. This happened under the description stage of CDA. Then, it passed the interpretation stage and explanation stage according to Fairclough's framework. This research used credibility, dependability and confirmability to check the trustworthiness of the data.

The findings showed that the processes embedded to male characters outnumber the processes embedded to female characters. There are 813 processes embedded to male characters. Meanwhile, there are only 279 processes embedded to female characters. Based on Goatly's Hierarchy of Power Framework, the processes embedded to male characters are more powerful than those embedded to female characters. The description, interpretation, and explanation under Fairclough's CDA conclude that the narrative texts are stereotypically determined and determinative..

**Keywords:** narrative texts, gender stereotype, critical discourse analysis, textbooks

## **CHAPTER I**

### **INTRODUCTION**

#### **A. Background of the Study**

The important roles of textbooks in the English learning cannot be denied. In learning English, students need to be exposed to texts. Textbooks, in this respect, act as agents that carry the materials including texts to be discussed together with the teachers in the teaching and learning process.

There are many kinds of texts that are provided in the textbooks. One of them is the narrative text. Narrative texts are commonly presented in the form of stories. The aim of the narrative texts is to amuse or entertain the readers. Students also learn how to use past tense when they are studying narrative texts. From the narrative texts, it is also expected that they can learn some moral values to build their characters. For these reasons, narrative texts have a very important role in the textbooks.

The fact that narrative texts are not written neutrally, however, cannot be denied. Writers will very likely manipulate their stories influenced by how they act, feel, and think as well as their values in their context. There are certain values that might be inappropriate for the students in the present contexts.

One of the values that are inappropriate is gender stereotype. Nowadays, it is known that gender stereotype should be avoided in all sectors including in education because it gives many disadvantages to students. It also becomes the concern of

Education For All (EFA), the programme initiated by 164 countries including Indonesia. One of its purposes is to decrease the disparity and inequality of gender especially in education. Based on EFA Global Monitoring Report issued by UNESCO in 2012, there still can be found many discriminations on the basis of gender. For this reason, UNESCO recommends three things to all countries. Firstly, they should ensure that the recruitment, the distribution, and the training of the teachers must be gender sensitive. Secondly, it is recommended to ensure that the school environments are healthy, safe, and free from gender discrimination. Lastly, governments must create curriculums and textbooks which are gender sensitive.

The current policy of the Indonesian government is, however, not yet directed into the problem of gender stereotype, gender equality, and gender discrimination. Based on Global Gender Gap Report 2012 issued by World Economic Forum, Indonesia ranked 97. This ranking is the worst compared to the previous years' ranking. Indonesia ranked 68 in 2006, 81 in 2007, 93 in 2008, 92 in 2009, 87 in 2010, and 90 in 2011. It means that the gap between women and men is wider year by year. Compared to other Southeast Asian countries such as Philippines (ranked 6), Sri Lanka (ranked 39), and Singapore (ranked 55), Indonesia is way left behind. Therefore, it is important to ensure that schools are provided with gender sensitive teachers, curriculum, and textbooks.

With respect to textbooks, especially those which contain narrative texts, it needs more concerns. It is because the exposure to narrative texts which contain certain values can, hence, give contributions to the development of the students'



characters. Consequently, if the values embedded in the narrative texts are not appropriate to their culture, it can be problematic.

Therefore, there is a need to make an investigation of narrative texts that are presented in the textbooks. The investigation can help to unveil the values behind the stories. Therefore, both students and teachers can be aware of those values. This awareness can help the students and especially teachers to make good decisions in using narrative texts.

## **B. Focus of the Research**

The focus of the research is upon the gender stereotype analysis using transitivity analysis framework of critical discourse analysis. There are some questions to be investigated in this research. Those are as follows:

1. what are the processes embedded to male characters in the narrative texts?
2. what are the processes embedded to female characters in the narrative texts?
3. do the processes reflect the gender stereotype?

### **C. Objectives of the Research**

The objectives of the research are:

1. to identify the processes embedded to male characters in the narrative texts.
2. to identify the processes embedded to female characters in the narrative texts.
3. to investigate whether the processes reflect the gender stereotype.

### **D. Significance of the Research**

Theoretically, it enriches the field of discourse analysis. Practically, there are some advantages from this research:

1. To EFL teachers, it can guide them to be more aware in gender issues in using the narrative texts in EFL teaching and can help them to determine which narrative texts that can be appropriate for EFL teaching.
2. To material developers, this research is expected to make them aware of the importance of gender consideration in developing future materials for students.
3. To other researchers, this provides evidence to conduct research in the same field of study.

## **CHAPTER II**

### **LITERATURE REVIEW AND CONCEPTUAL FRAMEWORK**

#### **A. Literature Review**

In this chapter, the literature review of this study consists of some explanations on Gender Stereotype, Narrative Texts, Transitivity Analysis, and Concept of Fairclough's Critical Discourse Analysis Framework.

#### **1. Gender Stereotype**

##### **a. Definition of Gender**

Most people cannot distinguish between sex and gender. Sometimes, these two terms are used interchangeably. In fact, it shows that there is no correlation between sex and gender. West and Zimmerman (1987, in Eckert and McConnell-Ginet 2005) state that 'Gender is not something we are born with, and not something we *have*, but something we *do*. Butler (1990, in Eckert and McConnell-Ginet, 2005) and Lyons (2009) believe that gender is something we *perform*. Gender has been theorized as a performance, constructed through the everyday practices of individuals.

Sex, on the other hand, is a biological categorization based primarily on reproductive potential, whereas gender is the social elaboration of biological sex (Eckert and McConnell-Ginet, 2005). Gender operates relationally by influencing our expectations and understandings of others, and the ways in which we relate to and

interact with them (Johnson, Greaves and Repta, 2007). So, it is completely irrelevant to relate gender and sex. Gender is embedded to social construction, while sex is simply given by biology. Gender is something which is nurtured within a particular society, not something which is natural. Therefore, gender is actually available to all kinds of sex.

Eckert and McConnell-Ginet (2005) explain the reason why most of people assume that gender is something which is natural. They argue that it is because gender is 'embedded so thoroughly in our institutions, our actions, our beliefs, our desires, that it appears to be completely natural'. So, it is simply because people are living within the social construction that they cannot distinguish between sex and gender, between what is nurture and what is natural. There is no reason for example why women should wear pink clothes while men are not allowed to do so. Johnson, Greaves, and Repta (2007) also argues that gender, in particular, is produced by institutions like the media, religion, and educational, medical, political and social systems. This makes the gender stereotypes are deeply rooted and highly influential. Eckert and McConnell-Ginet (2005) even add that even 'the individual's chromosomes, hormones, genitalia, and secondary sex characteristics do not determine occupations, gait, or use of color terminology.

Most people learn to be gendered from their parents and environments. Children are treated differently by their parents based on their sex. In other words, parents give their children the gender roles. Gender roles can be described as social norms, or rules and standards that dictate different interests, responsibilities,



opportunities, limitations, and behaviors for men and women (Johnson, Greaves, and Repta, 2007; Mahalik et al., 2003). It gives the condition where children learn from the behavior of their parents, or in other words, they learn to be gendered. For example, Ely (1995, in Eckert and McConnell-Ginet, 2005) reveal that parents use more inner state words (*happy, sad*) when speaking to girls. Bellinger and Gleason (1982, in Eckert and McConnell-Ginet 2005) on the other hand show that parents use more direct prohibitives (*no!no!no!*) to boys than to girls. They disprove that people are misleading when saying that different treatments are done because boys tend to misbehave. They claim that adults and their beliefs are the factor that made them learn to be different. So, it can be concluded that gender is completely social construction but because people learn it even when they are still toddlers, it turns out to be something which seems natural.

## **b. Stereotype**

It has been explained above that gender and sex are completely different. Gender is nurtured by the society by means of giving different treatments to different sex. This different treatments are actually a manifestation of their stereotype to gender. What is stereotype? How do this stereotype come to our mind? How dangerous is this stereotype?

Talbot (in Holmes and Mayerhoff, 2003) believes that when people do not distinguish between sex and gender, there is a strong tendency for gender stereotyping. He said that this stereotyping might involve simplification, reduction,

and naturalization. The term *stereotyping*, however, should not be confused with the term *socialtyping*.

*Social typing* is typing people according to the complexes of classificatory schemes in our culture, in terms of the social position they inhabit, their group membership, personality traits, and so on. The understanding of who a particular person is is built up from the accumulation of such classificatory detail. On the other hand, *stereotyping* reduces and simplifies (Talbot, in Holmes and Mayerhoff, 2003).

In gender stereotyping, there is a well-known diagram of components of Deaux and Lewis's Model of gender stereotyping. The content of gender stereotypes may be analyzed into four separate components (Deaux & Lewis, 1984). There are at least five components. Those are physical appearance, traits, behaviors and occupations. Those all are interrelated as shown in the following diagram.

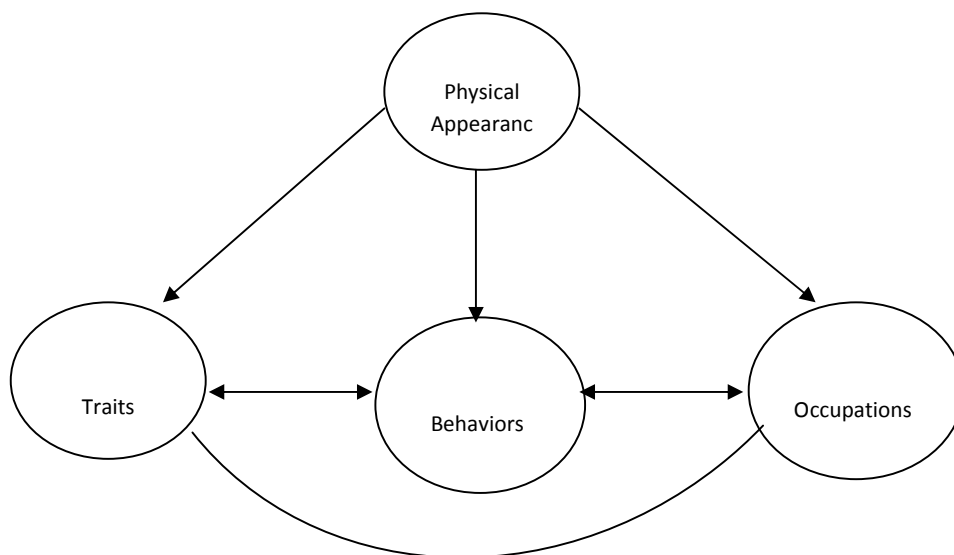


Figure 1: **Components of Deaux and Lewis's Model of Gender Stereotyping**

Deaux and Lewis (1984) state that those components are actually independent. However, people tend to relate particular components to men or women. People knowledge of one component will extend judgement to other three. This component not only affect the gender being labeled, but also the opposite gender. Among these three components, physical appearance is the strongest component that can affect people's judgement.

Stereotyping tends to be directed towards minority group (Black people, Indigenous people, women etc). It gives a sign that power plays important roles in the process of imposing it. This power comes from the hegemony. In particular, gender stereotypes can be linked with and support gender ideologies. If those are viewed as ideological prescriptions for behaviour, then people should behave based on those expected behaviour.

Talbot (in Holmes and Mayerhoff, 2003) says that stereotypes are reproduced in many kinds of practices of representation such as scholarship, literature, television situation comedy, and both "high" and "low" art. So it can be said that the reproduction of stereotypes are done by all means which are very close to our daily life. Through those media, people are influenced step by step. The following table (Martin, 1990) shows the stages of gender stereotype development which happens to people. It shows how people build the stereotype as early as when they are 3 years old

Table 1: Stages of Gender Stereotypes Development

Stage	Gender Knowledge	Status of Gender Stereotypes
1	Behaviors and characteristics directly associated with gender	Undeveloped
2	Beginnings of indirect associations with gender for own sex but not other sex	Self-stereotype but none for other sex
3	Complex, indirect gender-related associations for same and other sex	Stereotypes for self and other sex

There is a cognitive process that is called illusory correlation that allows children and adult to maintain the stereotype. Illusory correlation is “the erroneous perception of covariation between two events when no correlation exists, or the perception of a correlation as stronger than it actually is” (Meehan & Janik, 1990). They believe that people perceive that there is a relationship between gender and various behaviors when no relationship exists, or when the relationship is not as strong as their perception indicates.

Gender stereotypes have been institutionalized for long. It can be seen below the table of the elements of stereotyping of women and men which shows what society expects towards women and men. Walter (1978), in *The Cult of True Womanhood*, depicts what society expects of women in around 19th century. Pleck (1983) in *Male Sex Role Identity* shows what are expected by society to men.

Table 2: Elements of Stereotyping of Men and Women

<b>The Cult of True Womanhood</b>	<b>Male Sex Role Identity</b>
Piety: True women were naturally religious	No Sissy Stuff: A stigma is attached to feminine characteristics
Purity: True women were sexually uninterested	The Big Wheel: Men need success and status
Submissiveness: True women were weak, dependent, and timid	The Study Oak: Men should have toughness, confidence, and self-reliance.
Domesticity: True Women's domain was in the home	Give 'Em Hell: Men should have an aura of aggression, daring, and violence

In the teaching and learning process, gender stereotypes are also reproduced.

Stanworth (1983 in Holmes and Mayerhoff, 2003) found that teachers encourage the boys to be more assertive in classroom interaction and that the girl students admired most those boys who demonstrate most ability to do so. On the other hand, girls who are able to do the same ability were not admired at all. In this way, hegemonic male domination and female subordination are maintained.

## 2. Narrative

Thornborrow and Coates (2005) argue that the study of narrative has emerged as an object of enquiry in many disciplinary contexts, not only in literary studies. Many disciplinaries ranging from sociolinguistics to social anthropology and beyond also study about narratives. This is because narrative is not limited by the cover of the books. It has an important role in our daily life. Therefore, there are many researches from different disciplinaries whose object is narrative.

Narrative is commonly related to the notion of story. However, defining narrative as 'story' can be problematic. Sacks (in Thornborrow and Coates, 2005)

says that anybody might have known that ‘it’s a story’. But how do we know? What is it that defines a stretch of talk as ‘narrative’? Therefore, it is important to find the formal structure of narrative as well as its function.

Abbott (2002) simply defines narrative as “the representation of an event or a series of events. Bruner (1990) also says that a narrative is composed of a unique sequence of events, mental states, happenings involving human beings as characters or actors. Thornborrow and Coates (2005) refer to Aristotle’s definition which is a little more specific. Based on that definition, there are two requirements to categorize certain stories into narrative. First, there has to be a sequence of narrative clauses (containing verbs in past tense) whose order matches the real time order of the events described in those clauses. These constitute as narrative ‘core’. The second is that a story has to have a beginning, a middle, and an end. Ricoeur (cited by Richardson in Phelan and Rabinowitz (2004) adds ‘plot’ as the requirement. He believes that the foundation of narrative is “plot”. Plot is “the intelligible whole that governs a succession of events in a story. A story is made out of events to the extent that plot makes events into.”

In *Buku Sekolah Elektronik* (BSE) English Textbooks, however, the narrative texts have been categorized and named explicitly. These texts are shown in certain chapters of the books along with the descriptions or lessons about the texts. In these textbooks, commonly, narrative texts are distinguished from recount texts. While recount texts contain series of events, narrative texts’ structure contain three

important parts. Those are orientation, complication, and resolution. Orientation is the beginning, complication is the middle, and resolution is an end.

Narrative has important functions within the society. Briggs (in Thornborrow and Coates, 2005) explains some of its functions: 1) to entertain, 2) to justify and explain, 3) to instruct, and 4) to establish social norm. He highlights that even stories tell us who we are. It is central to social and cultural identity. In BSE textbooks, the narrative texts are described as texts whose function is to entertain. However, this doesn't mean that the other functions like establishing social norm is disappeared. This is because as mentioned earlier, narrative texts affect people whole daily life. So, narrative texts will be absorbed in a 'whole package' though it has been mentioned in textbooks that its function is to entertain only. Moreover, in the learning process, most of the English instructors will discuss about the lesson learned from the texts which is related to the construction of morality in society.

#### *Narative and Gender*

Many experts believe that narrative plays a key role in the construction of the self (Brockmeier & Carbaugh 2001; De Fina 2003; Kerby 1991; Linde 1993). By telling stories in the form of narratives, the definition of who we are and who we are not can be found.

Given the role played by narrative in the construction of the self, it is not surprising that narrative plays a key role in the construction of gender (Thornborrow and Coates, 2005). The role of the narrative in constructing people's belief about

gender is important because narratives are available to all people and as early as when they are still toddlers. These are either provided by parents in form of fairy tales books or by teachers in the classroom.

The narratives provided in classroom are, however, more likely to have gender stereotype especially about men's dominance towards women. This is because the narratives are shaped by the cultures in which those are written. Thornborrow and Coates (2005) argue that narratives should fulfill the expected norms of the society. Most of the fairy tales that are produced in patriarchal society, therefore, needs to be evaluated to avoid the reproduction of gender stereotype in the present era.

### **3. Critical Discourse Analysis**

Critical Discourse Analysis is defined by many experts in relation to the power or dominance in the society. One of the well-known critical discourse analysts, Fairclough (in Locke, 2004), defines that CDA has aims to explore the relationships of causality and determination between: a) Discursive practices, events, and texts and; b) wider social and cultural structures, relations, and processes.

He states that the exploration of the relationships is to understand how such practice, events and texts are arises in the society. He adds that the aims should also investigate how those are ideologically shaped. In relation to power, he believes that CDA prevails that those all are related to power and the struggle for power.

Fairclough (1989) divides the relationship between power and discourse into two things. The first is *Power in discourse*. In this relationship, the discourse itself



has power when used in the interactions. Fairclough give examples of cross-cultural communication and also provide the sample of the interaction between the teacher and the students that want to be examined. He shows that the discourse produced there has significant effect in controlling what the students do. Second is *power behind discourse*. He believes that the discourses themselves are shaped by the society.

Van Dijk (1998) also defines CDA related to power in the society. He states that CDA concerns on how the social power abuse, dominance, and inequality is 'enacted, reproduced, and resisted by text and talk in the social and political context.' From this definition, again, the terms power is tried to be related to the discourse. The reason why CDA is related to power can be understood. This is due to the nature of discourse itself which is the product of the society's beliefs or ideologies.

With respect to the power and discourse, Locke (2004) says that CDA opaque the discursive construction in the text that is less readily available in the consciousness. So, in the CDA studies, the researchers are expected to show the relationship explicitly. So, it can be concluded that CDA concerns on finding the relationship between power and the discourse as the product of the certain society.

#### **a. Principles of Critical Discourse Analysis**

In CDA there are some important principles to be taken into account. Fairclough and Wodak (in Fairclough, 1989) summarize the main principles of CDA as follows:

- 1) CDA addresses social problems;
- 2) power relations are discursive;
- 3) discourse constitutes society and culture;
- 4) discourse does ideological work;
- 5) discourse is historical;
- 6) the link between text and society is mediated;
- 7) discourse analysis is interpretative and explanatory; and
- 8) discourse is a form of social action.

There is, however, possibility for the researchers to add some points in which Fairclough and Wodak have not yet elaborated in those eight points.

#### **b. Fairclough's Framework of Critical Discourse Analysis**

Fairclough (1989) relates three interrelated dimensions of discourse and three interrelated process of analysis. It can be seen through the following diagram.

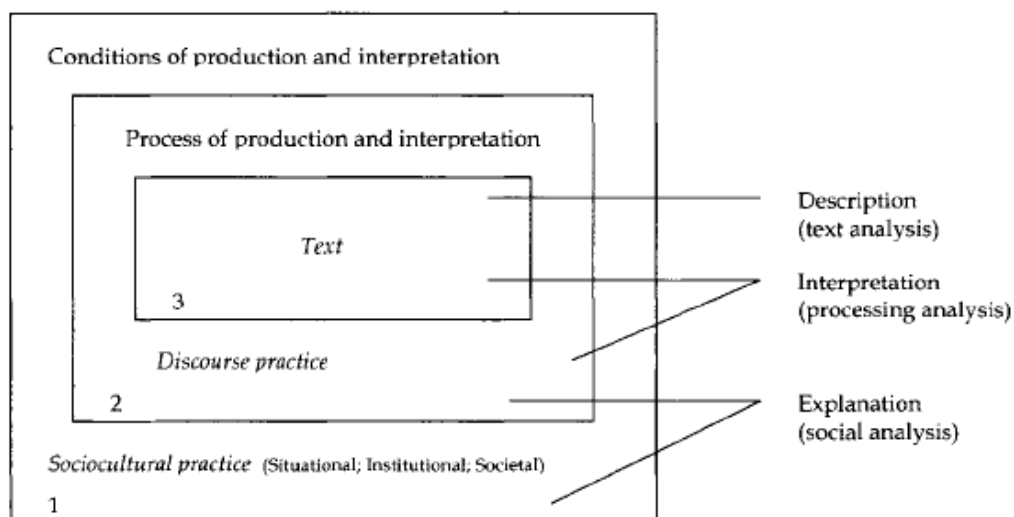


Figure 2: Fairclough's Dimensions of Discourse and Discourse Analysis

### 1) Description

It is the stage which is concerned with formal properties of the text.

### 2) Interpretation

It is concerned with the relationship between text and interaction – with seeing the text as the product of a process of production, and as a resource in the process of interpretation.

### 3) Explanation

It is concerned with the relationship between interaction and social context – with the social determination of the processes of production and interpretation, and their social effects.

The analysis may change from one stage to another. The analysis of description will be different than that of the interpretation and explanation. In description, what should be done is labeling the formal features of the text in terms of the categories of descriptive framework. In the case of interpretation, it is the cognitive process of the participants. In interpretation, it prevails relationship between transitory social events (interactions) and durable social structure which shape and are shaped by these events.

These three things will be the procedure of critical discourse analysis. In the discussion below, the three stages of the procedure in critical discourse analysis will be explored. One thing that should be kept in mind is that these three stages are important so that it is necessary to carry out description, interpretation, and

explanation when we would like to research a discourse using critical discourse analysis method. To ensure that this concept can be understood, there will be more explanations of these three stages with the frameworks and steps recommended by Fairclough himself.

### **1) Description Stage**

In this stage, there are some important questions to be answered regarding the discourse/text. These questions are aimed to describe the text as well as labeling the formal properties of the text. There are three aspects: Vocabulary, Grammar, and Textual Structure. Each has questions related to experiential, relational, and expressive. The questions are proposed by Fairclough. These questions provide us with a template for approaching the analysis of ideology and power in texts. They aren't the only possible questions that can be asked, and aren't a kind of method standard; but they do represent what Fairclough feels are good starting places for CDA beginners. Those are as follows:

#### **a) Vocabulary**

The first question regarding vocabulary to ask, for instance, is what experiential values that the words have. Then, you might make subquestion such as what classification schemes are drawn upon, whether or not there are words which are ideologically contested, whether or not there are *rewording* or *over-*

*wording* and what ideologically significant meaning words (synonymy, antonym, hyponymy) between words.

Second question is what relational values that the words have. The subquestions can be whether or not there are euphemistic expressions and markedly formal or informal words. The third and fourth questions are what expressive values that words have and what metaphors are used.

#### b) Grammar

In this part, the first question can be what experiential values that grammatical features have. Then, breakdown the questions into subquestions like what types of *process* and *participant* predominate, whether *agency* is unclear, whether the processes are like what they seem, whether nominalizations are used, whether sentences are passive or active, and whether sentences are positive or negative.

Second question is what relational values that grammatical features have. Its subquestions can be what *modes* (declarative, grammatical question, imperative) are used, whether there are important features of *relational modality*, and whether the pronouns *we* and *you* are used, and if so, how?

Next question is what expressive values that grammatical features have. The subquestions that are asked can be whether there are important features of *relational modality*? The last question can be how (simple) sentences linked together are. It can be followed by subquestions such as what logical connectors

are used, whether complex sentences are characterized by *coordination* or/ *subordination* and what means are used for referring inside and outside the text.

### c) Textual Structure

In this part, there can be two important questions to ask. Those are what interactional conventions are used (whether there are ways in which one participant controls the turn of others) and what larger-scale structures that the text have?

## 2) Interpretation Stage

In the interpretation stage, Fairclough provides a figure that gives a summary view of the interpretation process. The figure is as follows:

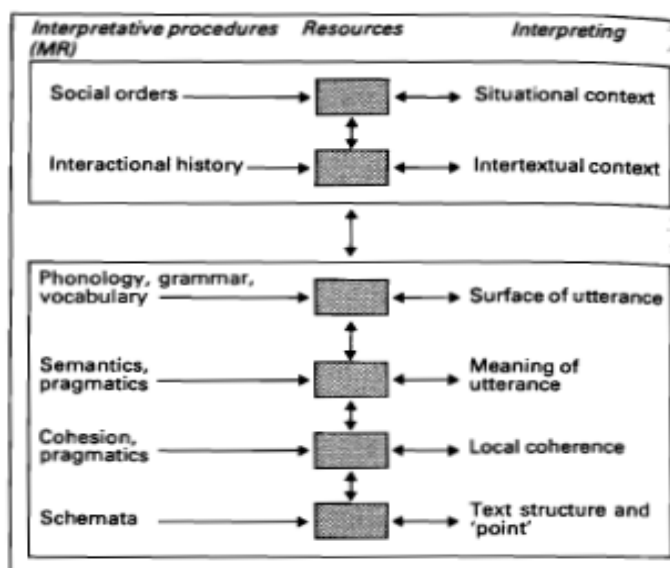


Figure 3: Fairclough's Interpretation Model

### **3) Explanation**

Fairclough explores interpretation and explanation stage of the analysis process, but it starts from an exploration of the nature of interpretation and explanation, generally. For Fairclough (1989), the distinction, between the interpretive acts of speakers/hearers, generally; and those of the interpreting analyst; is arbitrary. Fairclough presents us with two models necessary for documenting the interpretive process. The first model, built on a notion of levels of interpretation, is meant to bridge the distance between the text and the interpreter; and the second model attempts to explain how interpreters comes to understand situational context. This model is based on discourse type and expectation drawn from member resources. A third model, for the explanation stage, emphasizes the dialectical nature of explanation.

### **4) Transitivity Theory and Critical Discourse Analysis**

Halliday's transitivity theory provides a useful linguistic framework for uncovering the main linguistic features of a certain literary discourse. The analysis of transitivity and its application to literary discourse in this research basically follows Halliday's theoretical framework. This discussion introduces the transitivity theory especially that has to do with the application of transitivity to its use in literary discourse.

There is Burton (1982), feminist stylistic analysis of a sequence from Sylvia Plath's *The Bell Jar*. Burton reveals an unequal power relationship between the medical staff, the doctor and a nurse and a female patient, and thus demonstrates that the helpless patient can not influence anything in regard to communication and other things going on in the hospital, while the doctor and the nurse actively influenced what was happening. Similar to this is Kies's (1992), "The uses of passivity: Suppressing agency in Nineteen eighty-four," which analyzes the main linguistic features of George Orwell's masterpiece. Kies's analysis reveals how the actions and thoughts of a man in a totalitarian state are rendered passive and helpless by the power of the state. Robson and Stockwell (2005), introduce lexical and discoursal patterns and other linguistic devices employed in writings for women, including cooking recipes.

#### **a) Types of Process**

Halliday (2004: 170) states that Transitivity is the grammatical system which construes a flow of events or 'goings-on' into a manageable set of process types. Each process type has its own schema in construing a particular domain of experience.

There are six types of processes in Transitivity; those are Material, Behavioural, Mental, Verbal, Relational, and Existential. Halliday (2004: 174) says that clauses of different process types will give different contributions to the construal of experience in text. In interview text, the dominant processes are material and relational clauses. Procedural texts are mostly material, news reports are commonly



verbal, and narratives are often dominated by existential and relational clauses. However, the main event line in a narrative text is construed predominantly by material clauses.

Every process type consists of three elements: Process, Participants, and Circumstances. Circumstantial elements are almost always optional rather than obligatory. However, participants are inherent in the process. There is at least one participant in an experiential clause.

#### **(1) Material Clause: Process of doing-and-happening**

Halliday (2004: 179) states that material clauses are clauses of doing-and-happening which construe a quantum of change in the flow of events as taking place through some input of energy. The source of the energy is typically coming from the participant which is named Actor. The Actor is the one that does the deed and brings about the change.

There are two kinds of material clauses. Those are the process of happening and the process of doing. In the traditional term, the process of happening is called intransitive which requires no 'object' in the clause. Meanwhile, the process of doing is traditionally called transitive. Unlike in the process of happening, in the process of doing the unfolding of the process may extend to another participant which is called Goal. The examples are as follows (Halliday, 2004: 180):

Table 3: **Example of Process of happening (Intransitive)**

The lion	Sprang
Actor	Process

Table 4: **Example of Process of doing (Transitive)**

The lion	Caught	the tourist
Actor	Process	Goal

The Actor is an inherent participant in both intransitive and transitive material clauses and the Goal is inherent in transitive clauses. Halliday (2004: 190) added a number of other participant roles that may be involved in the process of material clauses; these are: Scope, Recipient, Client and Attribute.

Scope of a material clause is not in any way affected by process takes place but rather it either (i) construes the domain over which the process takes place or (ii) construes the process itself. Examples of Scope is *the court* in the *doormouse crossed the court*.

Halliday (2004: 192) states that Recipient and Client are like the Goal in the sense that those are affected by the processes, but while the Goal is the participant that is affected by the process, the Recipient and the Client is the one that benefits from it. The difference is that in Recipient, it is the ‘Goods’ that being transferred, while in the Client, it is ‘Service’. For example, *my love* is the Recipient in *I gave my love a ring that has no end*. Meanwhile, *herself* in the clause *She’s poured herself a mineral water* is a Client.

Attributes are used to construe the resultant qualitative state of the Actor or Goal after the process has been completed (Halliday, 2004: 195). For example, the word *clean* in *They stripped her clean of every bit of jewellery she ever had* is the Attribute.

## **(2) Mental Clauses: process of sensing**

Unlike material clauses that are concerned with our experience of the material world, mental clauses are concerned with our experience of the world of our own consciousness. They construe a quantum of change in the flow of events taking place in our own consciousness (Halliday, 2004: 197). Here are examples:

*I hate cockroaches more than rats.*

*I don't like cockroaches either.*

There are three properties of mental clauses; those are: Senser, Process, and Phenomenon. Senser is the one who 'senses' – feels, thinks, wants, or perceives for example *I* in the above examples. A phenomenon is something which is felt, thought, wanted, or perceived. In the above example, *cockroaches* is the phenomenon. Process in the mental clause has four types of sensing; those are: perceptive, cognitive, desiderative, and emotive. The following table shows examples of verbs serving as Process in mental clauses.

Table 5: Example of Verbs Serving as Process in Mental Cluase

	<b>'like' type</b>	<b>'please' type</b>
<b>Perceptive</b>	Perceive, sense, see, notice, glimpse, hear, overhear, feel, taste, smell	(assail)
<b>Cognitive</b>	Think, believe, suppose, expect, consider, know, understand, realize, appreciate, imagine, dream, pretend, guess, reckon, conjecture, hypothesize, wonder, doubt, remember, recall, forget, fear (think fearfully)	Strike, occur to, convince, remind, escape, puzzle, intrigue, surprise.
<b>desiderative</b>	Want, wish, would like, desire, hope (for), long for, yearn for, intend, plan, decide, resolve, determine, agree, comply, refuse.	(tempt)
<b>Emotive</b>	Like, fancy, love, adore, dislike, hate, detest, despise, loathe, abhor, rejoice, exult, grieve, mourn, bemoan, bewail, regret, deplore, fear, dread, enjoy, relish, marvel.	Allure, attract, please, displease, disgust, offend, repel, revolt, gladden, delight, gratify, sadden, depress, pain, alarm, startle, frighten, scare, horrify, shock, comfort, reassure, encourage, amuse, entertain, divert, interest, fascinate, bore, weary, worry.

### (3) Relational Clauses

Relational clauses serve to characterize and to identify. The English system operates with three main types of relation – ‘intensive’, ‘possessive’, and ‘circumstantial’, and each of these comes in two distinct modes of being – ‘attributive’, and ‘identifying’ (Halliday: 2004). The following table shows the intersection between them.

Table 6: **Intersection between Intensive, Possessive, and Circumstantial**

	(i) attributive ‘a is an attribute of x’	(ii) identifying ‘a is the identify of x’
(1) intensive ‘x is a’	Sarah is wise	Sarah is the leader; the leader is Sarah
(2) possessive ‘x has a’	Peter has a piano	the piano is peter’s; Peter’s is the piano
(3) circumstantial ‘x is at a’	The fair is on a Tuesday	tomorrow is the 10th; the 10th is tomorrow

From the table above, it can be seen that the ‘Identifying’ ones are reversible, so that the *x* and the *a* can be switched around: *Sarah is the leader/ the leader is Sarah*. Meanwhile, the attributive ones are not reversible: there is no form *wise is Sarah* which is related to *Sarah is wise*.

Intensive attributive clause is a resource of characterizing entities serving as the Carrier; and it is also a central grammatical strategy for assessing by assigning an evaluative Attribute to the Carrier (Halliday, 2004: 219). Meanwhile, Intensive identifying means that some thing has an identity assigned to it. One entity (called as ‘Identifier’) is being used to identify another (‘Identified’) (Halliday, 2004: 227).

Table 7: **Example of Intensive Attributive**

Mice	Are	timid creatures
Carrier	Process: Intensive	Attributive

Table 8: **Example of Intensive Identifying**

Alice	Is	the cleverer one
The deadliest spiders in Australia	Are	the funnelwebs
Identified	Process: intensive	Identifier

In the circumstantial type, the relationship between the two terms is one of time, place, manner, cause, accompaniment, role, matter or angle. Meanwhile, in the possessive type, the relationship between the two terms is one of ownership; one entity possesses another. The following are the examples of Circumstantial type and Possessive type. These two types also have attributive types and Identifying type.

Table 9: **Examples of Circumstantial Type**

my story	Is	about a poor shepherd boy
Carrier	Process: Intensive	Attribute: circumstantial
Tomorrow	Is	the 10th
Identified	Process: intensive	Identifier

Table 10: **Examples of Possessive Type**

Peter	Has	a piano
Carrier: Possessor	Process: Possession	Attribute: Possessed
The piano	Is	Peter's
Identified/Token	Process: Intensive	Identifier/Value

#### (4) Behavioural Clauses

Behavioural clauses are processes of (typically human) physiological and psychological behaviour, like breathing, coughing, smiling, dreaming and staring. The participant who is 'behaving' is called Behavior (Halliday: 2004). The following table provides the examples of verbs serving as Process in Behavioural clauses with its relation to other process types.

Table 11: **examples of verbs serving as Process in Behavioural clauses in relation to other process types.**

(i)	[near mental]	Processes of consciousness represented as forms of behaviour	Look, watch, stare, listen, think, worry.
(ii)	[near verbal]	Verbal processes as forms of behaviour	Chatter, grumble, talk, gossip, argue.
(iii)	-	Physiological processes manifesting states of consciousness	Cry, laugh, smile, frown, sigh, sob
(iv)	-	Other physiological processes	Breathe, sneeze, cough, spit, yawn
(v)	[near material]	Bodily postures and pastimes	Sing, dance, lie, sit

#### (5) Verbal Clauses

Verbal clauses are clauses of saying as in *What did you say? – I said it is noisy here, with you, I* functioning as Sayer. It helps narratives in the sense that it can make it possible to set up dialogic passage. The following table shows examples of verbs serving as Process in verbal clauses.

Table 12: Examples of Verbs Serving as Process in Verbal Clauses

Type		Examples of verbs
Activity	targetting	Praise, insult, abuse, slander, flatter, blame,
	talking	Speak, talk
Semiosis	(neutral quoting)	Say, tell, go, be like,
	indicating	Tell (sb that), report, announce, notify, explain, argue, convince,
		Ask (sb whether), question, enquire (whether)
	imperating	Tell (sb to do), ask (sb to do), order, command

In verbal clauses, not only Sayer, there may be other three participants; those are: Receiver, Verbiage, and Target. Receiver is the one to whom the saying is directed like *me* in the *tell me the whole truth*. The verbiage is the function that corresponds to what is said, represent it as a class of thing rather than a quote or report like *what* in *What did you say?* It might be the content of what is said or the name of the saying.

#### (6) Existential Clauses

This process construe that something exists or happens. In the narrative, they serve to introduce central participants in the placement (Setting, Orientation) stage at the beginning of a story. For example, *There was an old person of Dover*. For example:

Table 13: Example of Existential Process

There	Is	a man	at the door
	Process	Existent	Circumstance



**b) The relevance of the transitivity framework to the analysis of literary discourse**

Transitivity has been a popular part of the analytic tool in the school of critical discourse analysis. The transitivity model provides a means of discovering how certain linguistic structures of a text encode the particular worldview or ideological stance of a reader/speaker. As Fowler (1986: 27) notes that linguistic codes do not reflect reality neutrally; they interpret, organize, and classify the subjects of discourse. They embody theories of how the world is arranged: world-views or ideologies.

Thus, selection from the transitivity system can suggest different mind-sets or worldviews, including a traditional or an unusual mind-set reflected in language. The first principle of a transitivity analysis is to uncover the principle “who or what does what to whom or what?” Put simply, transitivity refers to the relationship between the action of an Actor and its effect upon the Goal. However, unlike traditional grammar, and following Halliday’s tradition, the term transitivity is used here more as a semantic concept than simply as a syntactic description. In traditional grammar, transitivity is purely a syntactic description; it is based on whether a verb takes an Object or not. The former is called a transitive verb while the latter is an intransitive verb. Nevertheless, in any analysis of transitivity based on the semantic description rather than a purely syntactic one, as Halliday notes, one of the important questions

is whether there is an implication of an animate individual (Actor/Agent) intentionally doing the action to another entity (Goal).

Transitivity patterns are also subject to social and cultural factors as well as any individual mind-set. Different social structures and value systems require different patterns of transitivity. In order to get a picture of what is happening from the viewpoint of one's subjective reality involved in the story, the following process (Burton (1952: 82)) is helpful.

- 1) isolate the process per se, and determine which participant (who or what) is doing each process ;
- 2) determine what sorts of process they are, and which participant is engaged in which type of process ; and
- 3) determine who or what is affected or seems to be affected by each of these processes.

#### **4. Relevant Studies**

There are some studies which are related to gender stereotypes and narrative texts especially in the field of education. Lehtonen (2007) studied about the possibility of applying Critical Discourse Analysis (CDA) to examine gender in childrens' fantasy fiction. She concluded that CDA offers both a poststructuralist theory of gender as a variable, fluid identity category and a model for detailed textual

and discursive analysis of gender, examining texts in their social contexts rather than as isolated works. However, she said that there were two weaknesses in her study. First, she did not explain certain conflicting or differing usages of key terms such as ‘discourse’. Second, there’s still a scepticism between two parties, linguistic scholars on one side and literary scholars on the other about combining the methods. However, she said that it can be solved by using a decent amount of methodological framework. She also argues that both fields are not contrasting because sometimes they borrowing methods and concepts from each other.

Hernández (2013) investigated gender in education setting more widely. He studied about the hidden curriculum of gender. The hidden curriculum is a knowledge related to processes of internalization of knowledge transmitted in classrooms that create patterns of understanding in students, but these are processes that are controlled only in part. He said that a promotion of a culture of integration of sex differences that reassesses the existing conceptions about gender is necessary. Schools and families are urged to be very careful in visualizing certain stereotypes of men and women.

Peterson (2001) looked into problems of gender stereotype in classroom. He examined the ways in which boys and girls in three fourth-grade classrooms used writing to perform gender roles. He found that there is a boundary between topics chosen by boys and topic chosen by girls. He proposes that there is a need to show the children how the writing can act as social change because otherwise, boys and

girls will keep restricting their topic choices and reproduce stereotypical gender roles and relationships in their writing.

In another research, Peterson and Belliveau (2005) studied about the teachers' attempts to disrupt gender stereotype in students' narrative writing. They suggest that to create awareness to students that there are alternate gender roles and relationships, students should engage in reading published literature. But more importantly, they say, teachers also need to discuss and compare between gender roles in stories and in realities.

Gallardo (2006) examined narrative texts in terms of its gender stereotypes using transitivity analysis. He examine the language used by the main male and female characters in the play 'Pygmalion' by Bernard Shaw, written in 1913, by applying the lexicogrammatical category of transitivity. The results show that the male's characteristics portray men concerned with rational matters, while the female character represents women as being more concerned with the emotional side in their relationships. The study of transitivity realized through the analysis of the processes shows that the male character is the doer of more practical actions than the female.

## **B. Conceptual Framework and Analytical Construct**

This research uses Fairclough's Framework of Critical Discourse Analysis. There will be three steps of analysing: description, interpretation, and explanation. Halliday's transitivity analysis are employed under the description stage. From this process, the narrative texts, therefore, can be identified in terms of its ideology and

values especially with regards to the gender stereotype that might still exist. Below is the framework of this research in short.

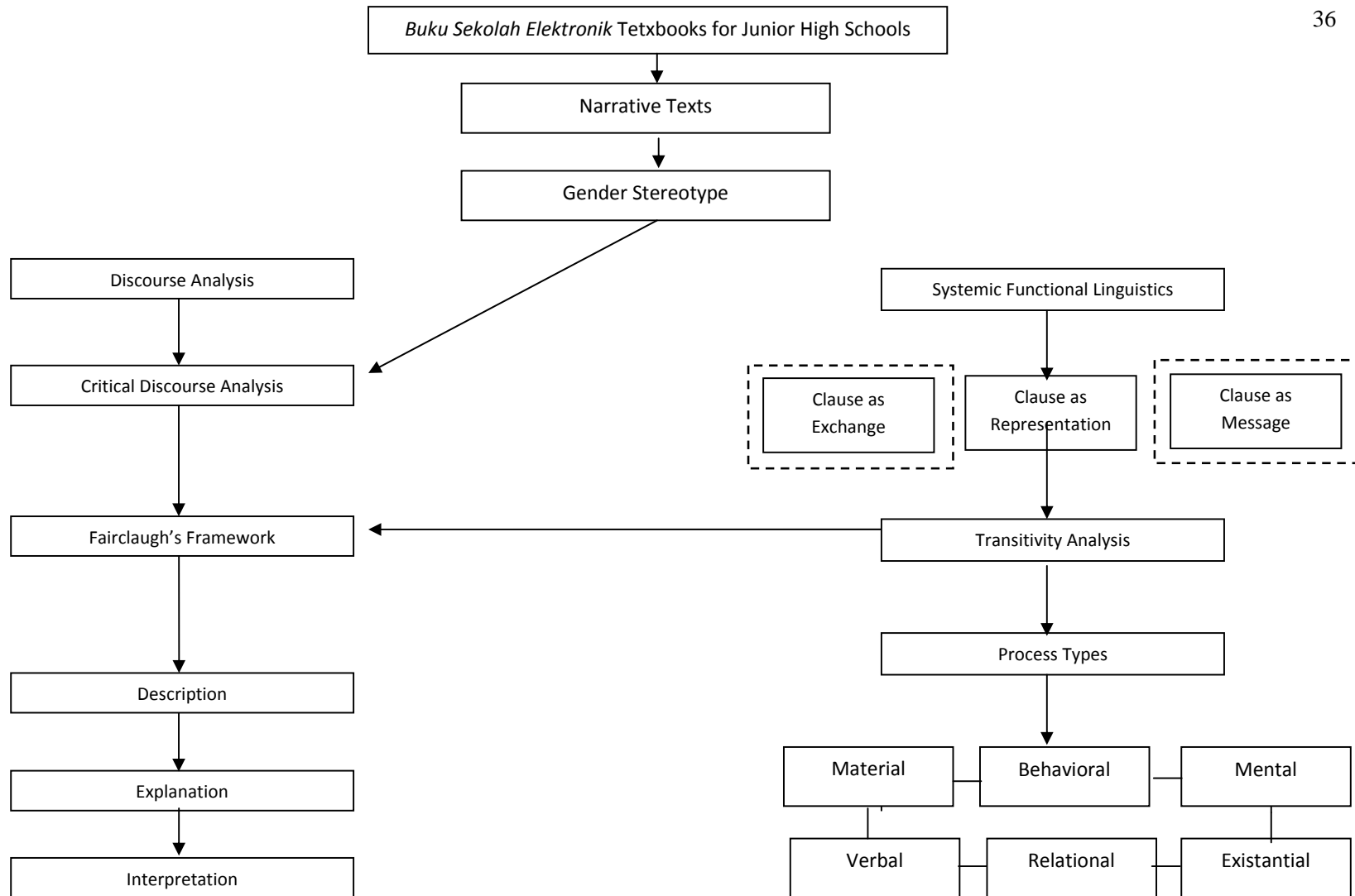


Figure 4: **Analytical Construct**

## **CHAPTER III**

### **RESEARCH METHOD**

#### **A. Type of Research**

This research used a qualitative method. The researcher also used a quantitative technique to analyze the data. The quantitative technique was used to compare between the number of occurrences of particular processes embedded to female characters and that to male characters. The Processes were characterized into material, mental, behavioral, verbal, existential, and relational. These data of the frequency and kinds of particular processes embedded to male and female actors were used to access the tendency of gender stereotype of both genders. Meanwhile, an in-depth analysis of the processes aimed at investigating the tendency of stereotype was done by using the qualitative technique. The transitivity analysis of male characters and female characters were compared. This happened under the description stage of CDA. Then, it passed the interpretation stage and explanation stage according to Fairclough's framework.

#### **B. Object of the Research, Data and Source of Data**

The object of this study was all narrative texts in 8 English Textbooks for Junior High School issued by Buku Pusat Perbukuan, Education and Culture Department of Indonesia. The titles of the textbooks and its writers are as follows.

1. "Contextual Teaching and Learning for Grade VII" by Th. Kumalarini, et. al.
2. "English in Focus for Grade VII" by Wardiman, A., Jahur, M. B., Djusma, M. S.
3. "Scaffolding for Grade VII" by Priyana, J., Riandi, & Mumpuni, A. P.
4. "Contextual Teaching and Learning for Grade VIII" by Widiati, U., et. al.
5. "English in Focus for Grade VIII" by Wardiman, A., Jahur, M. B., Djusma, M. S.
6. "Scaffolding for Grade VII" by Priyana, J., Irjayanti, A. R., & Renitasari, V.
7. "Contextual Teaching and Learning for Grade IX" by Sulilohadi, G., et. al.
8. "English in Focus for Grade IX" by Wardiman, A., Jahur, M. B., Djusma, M. S.

There are 60 narrative texts presented in those textbooks. There are 13598 clauses altogether presented in those narrative texts. Some of the narrative texts that appear twice are counted one.

### **C. Research Instrument**

Bogdan and Biklen (1982:27) propose that the qualitative research involves the researcher himself/herself as the key instrument. Because of this reason, there is a close association with both participants and activities within the settings. It is one of the strengths of the qualitative approach because it allows the researcher to see and document the qualities of interaction. As the primary instrument, the researcher has the role of planning, collecting, analysing, and reporting the research finding. In addition, this research also used a table of the data sheet that consisted of the note of the clauses, process types, and the frequencies of occurrences of sentences produced



by males and females in the narrative texts in the EFL textbooks. The form of data sheet can be seen as follows.

**Table 14. The Data Sheets of the Findings of Kinds of Process Types of Female/Male Characters in Narrative Texts.**

No	Code	Title	Types of Processes						Male	Female
			Ma	Bh	Me	V	Re	Ex		
1		Snow White								
<b>Total</b>										

Note:

Ma : Material Process                      V : Verbal Process

Bh : Behavioral Process                  Re : Relational Process

Me : Mental Process                      Ex : Existential Process

#### **D. Data Collection Technique**

The data collection technique in this study was note taking and several following procedures. In collecting the data the researcher collected the data from selected textbooks that are government published textbooks (*Buku Sekolah Elektronik*).

The research instrument was human instrument including the theoretical knowledge. According to Moleong (2007: 168), in qualitative research, the researcher himself acts as the major instrument. He designed this study. The steps of collecting the data were as follows:

1. retrieving ebook of *Buku Sekolah Elektronik* from *Pusat Perbukuan* website;
2. reading narratives texts in textbooks comprehensively;
3. identifying types of processes of those narrative texts;
4. transferring data into table; and
5. interpreting the data.

#### **E. Data Analysis Technique**

The transitivity analysis data were interpreted using Fairclough's framework. The data were described firstly in terms of the linguistic view by seeing its formal properties, and then interpreted by relating text to interaction – by means of seeing the text as the product of a process of production, and as a resource in the process of interpretation. After that, the explanation stage was conducted to relate interaction to social context – with the social determination of the processes of production and interpretation, and their social effects. The steps of data analysis technique were as follows:

1. identifying the narrative texts and selecting it as data after reading and rereading the texts comprehensively;
2. classifying the data into raw data that further it was categorised based on the data sheets provided;

3. classifying the kinds of process types of transitivity analysis in the narrative texts;
4. analysing the tendency of types of processes embedded in both male and female actors in the narrative texts;
5. doing in-depth analysis to investigate the tendency of stereotype to certain gender by passing the data to three stages of Fairclough's Critical Discourse Analysis Framework; and
6. drawing conclusions after making the written report of the analysis.

#### **F. Trustworthiness**

Lincoln and Guba (1985, in Moleong, 2002) assert that the criteria to check the data include credibility, dependability, confirmability and transferability. This research principally used credibility, dependability and confirmability to check the trustworthiness of the data. The researcher could not specify the transferability of findings because, according to Lincoln and Guba (1985), it could only be done by the reader to determine whether the findings are applicable to new situation. To deal with credibility of the data, prolonged engagement and persistent observation were conducted. These activities were done to make it more likely that credible findings and interpretations were produced. Meanwhile, to check dependability, the researcher read and re-read the data, and examined the process of data collection and data analysis by matching the research questions with the results of data collection. In confirmability, it is aimed to measure whether the data findings and its interpretation

were truly based on the obtained data. A triangulation technique was used to achieve the confirmability by consulting the data to students of linguistics, and also to other major lecturers. The data were also consulted with some articles, journals, books, peer reviewers, and other sources/researchers which were relevant to the study.

## CHAPTER IV

### FINDINGS AND DISCUSSION

#### A. Findings

This chapter shows the findings of the kinds of processes embedded in male characters and processes embedded in female characters in 60 narrative texts that are presented in 8 English Textbooks for Junior High Schools issued by *Buku Sekolah Elektronik*. The findings show that, of 60 narrative texts, the processes embedded to male characters outnumber the processes embedded to female characters.

1. The data findings of the kinds of processes embedded to male characters in the narrative texts

The following table shows the data of the number of occurrences of processes embedded to male characters. It shows also the rank from the most frequently appeared processes to the least.

**Table 15. Number of Occurrences of Processes Embedded to Male Characters**

No.	Processes	Number of Occurrences
1.	Material	429
2.	Relational	148
3.	Verbal	124
4.	Mental	107
5.	Existential	19
6.	Behavioral	5

The findings show that there are 813 processes embedded to male characters in the narrative texts in BSE. All six kinds of processes appear. Material Process is

the most frequent process which appears 429 times. Meanwhile, Relational Process appears 148 times, Verbal Process appears 124 times, Mental Process appears 107 times, Existential Process appears 19 times, and Behavioral Process appears only 5 times.

2. The data findings of the kinds of processes embedded to female characters in the narrative texts

The following table shows the data of the number of occurrences of processes embedded to male characters. It shows also the rank from the most frequent processes appear to the least frequent.

**Table 16. Number of Occurrences of Processes Embedded to Female Characters**

No.	Processes	Number of Occurrences
1.	Material	126
2.	Relational	47
3.	Mental	47
4.	Verbal	40
5.	Behavioral	11
6.	Existantial	8

The findings show that there are 279 processes embedded to female characters in the narrative texts in BSE. All six kinds of processes appear. Material Process is the most frequent process which appears 126 times. Meanwhile, Relational Process appears 47 times, Mental Process also appears 47 times, Verbal Process appears 40 times, Behavioral Process appears 11 times, and Existential Process appears only 8 times.

Those findings show that, overall, the processes embedded to male characters outnumber the processes embedded to female characters. Table 17 shows the comparison of occurrences of each processes embedded in both female and male characters.

**Table 17. Comparison of Processes embedded to Male and Female Characters**

No	Processes	Number of Occurrences	
		Male	Female
1.	Material	429	126
2.	Relational	148	47
3.	Mental	107	47
4.	Verbal	124	40
5.	Behavioral	5	11
6.	Existential	19	8

Based on the table above, five processes appear more frequently in male characters. Those are Material, Relational, Mental, Verbal, and Existential. The gap is relatively wide. The gap of Material Process, Relational Process, Mental Process, Verbal Process, and Existential Process respectively are 303, 101, and 11 occurrences. Meanwhile, the only process embedded to female characters that outnumbers the male's is Behavioral Process. The gap is 6 occurrences.

The representation of male is more dominant compared to female characters in the narrative texts. However, when considering the pattern of participant representation in a text from the perspective of ideology it is useful to have some general sense of the sorts of participants which tend to be construed grammatically as powerful and of those which are construed as less powerful or even powerless.

Goatly (2000) has made the interesting suggestion that a hierarchy of participant power relations in a text can be constructed based on their various roles in different types of clauses. He suggests the following hierarchy (improvised by Edward Haigh, listed in order of decreasing power. The number in the brackets shows the scores.

1. Actor in a Transitive Material [100]
2. Actor in an Intransitive Material [90]
3. Sayer in a Verbal [80]
4. Behaver in Behavioural [70]
5. Senser in a Mental [50]
6. Beneficiary in Material [30]
7. Receiver in a Verbal [20]
8. Phenomenon in a Behavioural [15]
9. Phenomenon in a Mental [10]
10. Existent in an Existential [5]
11. Goal in a Transitive Material [2]
12. Range in a Material [1]

In order to grasp the power dimension of participant roles in this text, a nominal 'power rating' score has been assigned to each type of participant in the hierarchy.

The scores are shown in square brackets beside the name of each participant shown above. The scale ranges from 100 for the Actor in a Transitive Material process to 1 for a Range in a Material process. It goes without saying that these



figures have no basis in empirical experimentation and must be regarded, like the hierarchy itself, as no more than a heuristic device. A great deal of quantitative and statistical research would be required in order to assign scores which reflected real-world power relationships more closely, particularly if processes were differentiated to such a degree of delicacy that individual verbs and senses could be rated.

The greatest intervals between adjacent participants in the hierarchy occur between Behavior in Behavioural Process [70 points] and Sener in a Mental Process [50 points] and between this and Beneficiary in a Material Process [30 points]. The first of these gaps is intended to reflect the major division between essentially physically active participants and those participants who are not active in the process. The second is intended to indicate the distinction between participants who act and those who are either acted upon or only indirectly related to the process. The results of applying this scoring system to the text are shown in the following table.

**Table 18. Scores of Processes Embedded to Male and Female Characters Based on Hierarchy of Participants' Power**

No .	Processes	Male		Female	
		Occurrences	Scores	Occurrences	Scores
1.	Actor in a Transitive Material [100]	214	21400	51	5100
2.	Actor in an Intransitive Material [90]	190	17100	68	6120
3.	Sayer in a Verbal [80]	122	9760	40	3200
4.	Behavior in Behavioural [70]	4	280	11	770
5.	Sener in a Mental [50]	102	5100	43	2150
6.	Beneficiary in Material	19	570	1	30

	[30]				
7.	TheReceiver in a Verbal [20]	2	40	0	0
8.	Phenomenon in a Behavioural [15]	1	15	0	0
9.	Phenomenon in a Mental [10]	5	50	4	40
10.	Existent in an Existential [5]	19	95	8	40
11.	Goal in a Transitive Material [2]	220	440	53	106
12.	Range in a Material [1]	0	0	0	0
Total			54850		17556

The total score obtained by male characters is 54850. Meanwhile, female characters get 17556. The score obtained by male characters is three times higher than that of by female female characters. Based on this score, it can be said that the male characters are represented as the more powerful actor compared to male characters.

The highest contribution to the overall score for both male and female characters is from the participants as actor in material process. However, the gap of the score between the two is wide. Male characters get 21400 while female can only obtain 5100.

In all types of participants except behavior in behavioral process, male characters are more powerful than female characters. Female characters only outscore in participants as behavior in behavioral process by obtaining 770 compared to male characters who can only obtain 280. To understand more deeply how this different power relation between male characters and female characters are represented, it is necessary to explain the participants type one by one.

## **B. DISCUSSIONS**

This chapter discusses the stages in Fairclough's Critical Discourse Analysis based on the findings in the previous chapter. They are the description stage, the interpretation stage and the explanation stage. These three stages are important to investigate more deeply the existence of ideology of gender in the narrative texts.

### **1. Description**

#### **a. Material Process**

Material clauses are clauses of doing-and-happening which construe a quantum of change in the flow of events as taking place through some input of energy. The source of the energy is typically coming from the participant which is named Actor. The Actor is the one that does the deed and brings about the change. The other participants such as goal and beneficiary in material process does not exercise any power but rather is acted upon by another participant. They are less powerful compared to actor in a material process. So, it can be inferred that actor in material process represents the most important participant compared to others. Based on the findings above, actors in materials who are represented as female only appears 119 times compared to 404 times of actor appearance as male characters. This shows how the males are represented as characters who are more important compared to females.

To investigate deeper whether males are represented more powerfully compared to females, it is needed to analyze the kinds of actors in material processes and the distribution of power they possess. In material clauses, there are two kinds of actors. They are actors in transitive material processes (process of doing) and actors in intransitive material processes (process of happening). They are differed based on the notion of whether or not they affect other participants. Actors in transitive material processes are perceived as more powerful because they not only become the source of energy in the process but also can affect other participants. Their influences are stronger compared to actors in intransitive material processes. For example, the actor *The lion* in the clause *The lion sprang* is less powerful rather than *The lion* in *The lion caught the tourist* because the latter influences other participant (the tourist). Based on the findings above, males are represented 214 times as actors in transitive material processes. Meanwhile, females are represented only 51 times. Therefore, it can be concluded that in material clauses, females are represented less powerful compared to males.

The male characters in the narrative texts are represented as more powerful because, in material clauses, they affect more other participants as actors including female characters. Some clauses represent male and female characters at the same time with, of course, the different proportion of power.

For example,

Sam pushed Lizzie up into the island (Data No. 352/XVI/22)

The king tried to get Sri Tanjung (Data No. 510/XXIII/7)

However, ..... he would kill her. (Data No. 517/XXIII/14)

And told his wife to put on water for boiling a chicken. (Data No. 307/XV/6)

He brought her to the river bank. (Data No. 518/XXIII/15)

Before he kill her and threw her into the river, (Data No. 519/XXIII/16)

In the examples above, the male characters (Sam, The King, He) are represented as actors who affect other participants which are female characters (Lizzie, Sri Tanjung, Her, His Wife). The male characters do actions in form of 'pushing', 'getting', 'asking', 'bringing', 'killing', and 'throwing', to female characters who are represented as passive participants. Female characters are participants who are acted upon by female characters, or in other words become the victims.

#### b. Mental Process

Mental clauses are concerned with our experience of the world of our own consciousness. They construe a quantum of change in the flow of events taking place in our own consciousness. Mental processes are often related to the expression of feeling or emotion.

In mental process, sensors have higher power compared to the phenomenon. Sensors exercise their power to respond to an external stimulus although this has no effect on another participant. The phenomenon only has the power to impinge on the consciousness of another participant. Sensors are participants who feel, perceive, or want, meanwhile, phenomenon is participant who is felt, perceived, or wanted. Therefore, phenomenon is less powerful compared to the sensors. Based on the findings above, female characters who are represented as sensors in mental clause occur 43 times. It is

far lower compared to male characters who are represented 103 times. This shows how male characters are represented as more powerful than female characters in mental clauses. As phenomenon, however, there is only a slight difference between the number of occurrences of males characters and female characters. Females characters are represented 4 times and male characters are represented 5 times. However, this does not make significant change to the power of female characters since phenomenon does not give significant contribution. Moreover, the slight gap of occurrences of the phenomenon in female and male characters shows how female characters are stereotypically represented as phenomenon rather than sensors. A phenomenon is closely related to looks.

To make it clearer how in mental clauses the male characters are represented as more powerful, it is necessary to look into the clauses in which both male and female characters are appeared together.

For example:

As soon as he saw her. (Data No. 589/XXVII/11)

... the King wanted her to be his wife. (Data No. 507/XXIII/4)

He fell in love with her. (Data No. 86/V/23)

So the prince decided to marry her (Data No. 88/V/25)

because he loved his princess (Data No. 259/XIV/52)

The examples above show how male characters are represented as sensors (He, the prince) while female characters are represented as phenomenon (Her, His Princess). There are no alternate clauses in which female characters are represented as sensors while male characters are represented as phenomenon. For example, it is very possible that the clause,

instead of *He loves her*, can be *She loves him*. Instead of perceiving female characters as a phenomenon in *He saw her*, it can be altered into *She saw him* which never occurs.

c. Verbal Process

In verbal clauses, not only Sayer, there may be other three participants; those are: Receiver, Verbiage, and Target. Receiver is the one to whom the saying is directed like *me* in the *tell me the whole truth*. The verbiage is the function that corresponds to what is said, represent it as a class of thing rather than a quote or report like *what* in *What did you say?* It might be the content of what is said or the name of the saying.

Sayers exercise their power to act semiotically (by sending a message), apparently volitionally, which has an effect on consciousness of the Receiver. Therefore, participants that are represented as sayers are perceived more powerfully rather than the participants that are represented as receivers. Based on the findings above, the male characters who are represented as sayers appear 122 times. Meanwhile, female characters that are represented as sayers only appear 40 times. Therefore, comparatively, the female characters are not represented as powerful as male characters in the verbal processes. There are only 2 times of occurrences of participants as receivers and they are represented as male actors. However, this does not give significant contribution in the depiction of power of female characters.

For example:

She naively told him where she was going. (Data No. 533/XXIV/6)  
 Then Snow White told the dwarfs the whole story. (Data No. 13393/LI/25)

The sayer 'She' is more powerful compared to the receiver 'him' because the receiver only has the power to respond to verbal signals provided they are sentient. In the second example, Snow White, in this particular context, is represented as the more powerful characters. These representations of female characters as more powerful participants compared to male are, however, not appeared alot. Therefore, under the framework of Goatly's Power Hierarchy, the female characters are perceived as less powerful participant compared to male characters.

#### d. Behavioral Process

Halliday describes Behavioral Process as being on the 'borderline' between Material and Mental Processes because they include physiological and psychological action. Hence, the behavior is ranked above the senger. The behaviors exercise their power to act but the action does not usually impinge on another participant.

Based on the findings, as behaviors, female characters are represented more compared to male characters. There are 11 behaviors who are represented as female characters and 4 behaviors who are represented as male characters. When this is looked under goatly's framework of power hierarchy, indeed, this gives relatively significant contribution to the female power



representation in the text. However, when it is looked closer, there are some process who are stereotypically embedded to female characters.

For example:

The beautiful princess cried. (Data No. 488/XII/17)

While she was sleeping, (Data No. 13504/LVIII/23)

Nyai Bagendit cried for help. (Data No. 986/XL/30)

Based on the example above, the clause portrays the women ('the beautiful princess') do action in the form of crying. This may strengthen the stereotype that it is only female who are 'allowed' to cry.

#### e. Existential Process

In existential process, there is no power exercise or assigned to certain participant. However, neither is any action directed towards it. This process construe that something exists or happens. In the narrative, they serve to introduce central participants in the placement (Setting, Orientation) stage at the beginning of a story.

For example:

Once upon a time, there was a king named King Brawijaya.

(Data No. 447/XXI/1)

Once upon a time, there was a girl called Cinderella (Data No. 52/IV/8)

Once upon a time, there was a beautiful princess named Kadita.

(Data No. 472/XXII/1)

Based on the example above, the participants 'a king', 'a girl', and 'a beautiful princess' are merely existing. They do not exercise any power nor are they affected by power of another participant.

## 2. Interpretation

Textbooks fall into the category of media discourse. There are differences between media discourse and face-to-face discourse. Fairclough (1989: 49) says that the most obvious difference between those two kinds of discourse is the ‘one-sidedness’ of the media discourse. In face-to-face interaction, participants alternate between being the producers and the interpreters of the text, but in media discourse, as well as generally in writing, there is a sharp divide between producers and interpreters.

Another important difference is that in face-to-face discourse, producers design their contributions for the particular people they are interacting with – they adapt the language they use, and keep adapting after they get ‘feedback’ from co-participants. Meanwhile, media discourse is designed for mass audiences, and there is no way that producers can even know who is in the audience, let alone adapt to its diverse sections. And since all discourse producers must produce with some interpreters in mind, what media producers do is address an *ideal subject*, and actual viewers, or listeners or readers. Media discourse has built into it a subject position for an ideal subject, and actual viewers, or listeners or readers have to negotiate a relationship with the ideal subject.

Producers exercise their power over consumers (readers, listeners, or viewers) in that they have sole producing rights and can therefore determine what is included and excluded, how events are represented and even the subject positions of their audiences.

In the interpretation stage, it is necessary to reconstruct the interpretative processes of members of the reader, because otherwise there will be no way in finding the answer whether these narrative texts that represent male and female stereotypically as describe in description process, 'work' for the readers. To do so, it is necessary to discuss the following notions

a. Interpretation of situational context

In terms of 'what is going on', the activity is learning process, the topic is narrative text, and the purpose is to learn English and moral values. In terms of 'who is involved' and 'in what relations', the subject position for participants are: (i) students, teachers, and text producers. In this case, the interpretations of the text producers and teachers are inherently similar because the nature of teachers who are bound to textbooks. Moreover, the textbooks made by the text producers are officially issued by the government who are powerful actor to whom the teachers devote. The relations between the teachers and students also seem clear. Teachers act as more powerful actor than the students so students perceive them as the source of examples. The aims of the narrative texts that is to learn English as well as teaching the moral values emphasis more on the notion that the interpretation of the students will be similiar to their teachers because moral values particularly are deal with the certain norm which the narrative texts represent through the choice of the language of the narrative texts. Therefore, the construction of the image of the female and male that are stereotypical can be transferred to the readers or in this case, the students.

b. Intertextual Context

Fairclough (1989) states that discourse and the texts which occur within the participants (students, teachers, text producers) have histories, they belong to historical series and the interpretation of intertextual context is a matter of deciding which series a text belongs to, and therefore, can be taken as common ground. In this case, the narrative texts provided in the textbooks are divided into two types. They are foreign narratives and local narratives. The existence of the local narratives such as *Tangkuban Perahu*, *Legenda Surabaya* becomes the common ground to the discussion on the foreign narrative texts. Both are typically carrying the same history of patriarchal society in which the females are stereotypically submissive. The existence of the texts which are not stereotypical is nowadays limited. Therefore, it doesn't help so much in this case. Moreover, narrative texts are rarely taught formally before the stage of junior high schools.

c. Explanation

Interpretation and explanation stages are connected with reproduction. The reproduction of the stereotype has been described in the interpretation stage by discussing how the participants involved interpret similarly. The explanation stage is concerned with the social constitution and change of interpretative procedures including of course their reproduction in discourse practice.

Fairclough (1989) said that the objective of the stage of explanation is to portray a discourse as part of social process, as a social practice, showing how it is determined by social structures and what reproductive effects discourse can cummulatively have on this structures, sustaining them or changing them.

This stage shows what power relationship determines the discourses. This is investigated at three levels of social organization: the societal level, the institutional level, and the situational level.

It can be taken as a working assumption that any discourse will have determinants and effects at all three levels, though the ‘societal’ and ‘institutional’ levels will be clearly distinct only for more institutional types of discourse, and that any discourse is therefore shaped by institutional and societal power relations, and contributes to institutional and societal struggles.

There are two questions to be adressed in this stage: (i) what institutional processes does this discourse belong to and how is it ideologically determined and ideologically determinative? (ii) what societal process does this discourse belong to and how is it ideologically determined and ideologically determinative?

To find out what institutional processes this discourse belongs is rather difficult. It is because ‘gender’ actually cuts across a number of institutions: political parties, religions, governmental institutions, and of course the media. In this case, the immediate institutional matrix is the media, or the book publishers. But the questions that arise: who is actually exercising power in this textbook? Perhaps it is the writers of the textbooks. But it is well-known that the writers

work under editorial control and that they write the textbooks based on the set of procedure determined by *Pusat Perbukuan* which is governmental body. It does not mean that this institution is determining the stereotype of male and female in textbooks, but it does show that the absence of the rules of the fair representation of male and female in textbooks is at some point contributing to the maintaining of the stereotype.

The choice of the narrative texts included in the textbooks can be regarded as potentially ideological and determinative. This does not mean that this discourse manifests conflict because, as Fairclough (1989) said, social struggle does not necessarily take the form of overt struggle or conflict. Even the same interpretations of the situation, and draw upon the same MR (interpretative procedures) and discourse types, can be seen as an effect of power relations and as a social contribution to social struggle. For example, a perfectly ordinary and harmonious conversation between the woman and the man, both manifest patriarchal social relations within the institution of the family and the society as a whole, and makes a tiny contribution, on the the conservative side, to struggle over the position of the women in the family and society. This is the same with the case of the existence of the narrative texts that are stereotypical towards the women. The choice to put this narrative texts in textbooks might be ordinary but in fact it is determined and determinative.

The narrative texts contain the interactions and conversations between male actors and female actors in which female characters react more to what male characters say. They are represented as submissive and inferior to male

characters. This feature can be seen firstly in situational terms as showing the ‘supportive’ position of particular women in particular relationships but it can also be seen in institutional and societal terms as one of a number of features which show a tendency for women to be cast as supporting players in interactions, while men get the star parts.

These narrative texts might be perceived as a situation which is unproblematic because the readers can easily interpret it as an instance of a familiar situation type – if “what’s going on”, “who’s involved”, and “the relations between those involved”, are clear and ‘according to type’. Although this might look unproblematic, beyond that, it is maintaining the stereotype that men and women are unequal. This discourse of the narrative texts belongs to societal process of the struggle between men and women or between the patriarchal society and the society who struggle for equality.

## CHAPTER V

### CONCLUSIONS AND SUGGESTIONS

#### A. Conclusions

Based on the findings and discussion in the previous chapter, the researcher draws the conclusions as follows.

1. The processes embedded to male characters outnumber the processes embedded to female characters. there are 813 processes embedded to male characters in the narrative texts in BSE. All six kinds of processes appear. Material Process is the most frequent process which appears 429 times. Meanwhile, Relational Process appears 148 times, Verbal Process appears 124 times, Mental Process appears 107 times, Existential Process appears 19 times, and Behavioral Process appears only 5 times.
2. There are 279 processes embedded to female characters in the narrative texts in BSE. All six kinds of processes appear. Material Process is the most frequent process which appears 126 times. Meanwhile, Relational Process appears 47 times, Mental Process also appears 47 times, Verbal Process appears 40 times, Behavioral Process appears 11 times, and Existential Process appears only 8 times.
3. The male characters are perceived as more powerful than female characters. Based on Goatly's power hierarchy framework, the total score obtained by male characters is 54850. Meanwhile, female characters get 17556. The score



obtained by male characters is nearly three times higher than that of female characters. Based on this score, it can be said that the male characters are represented as the more powerful actor than male characters.

4. Based on the three stages of the Fairclough's Critical Discourse Analysis, it can be concluded that the narrative texts in the textbooks are said to be stereotypical to gender. This sterotype is both determined and determinative.

## **B. Suggestions**

1. To EFL students

This research is supposed to give enriching ideas and knowledge to the students to understand the existence of gender stereotype particularly in narrative texts. The researcher expects students to be able to read texts critically not only narrative texts but also other kinds of texts.

2. To EFL teachers

It is expected that teachers can teach texts to students more carefully because of its powerful influence to shape the students' perceptions about gender. Teachers are expected to be more selective in deciding which texts to be taught to students.

3. To material developers

This research is expected to contribute in the process of deciding which texts should be included in the textbooks. The writers are expected to be more careful in selecting the materials.

4. To other researchers

Other researchers can explore more than this research has accomplished. The researcher in this thesis investigated only the types of processes embedded in texts which are related to gender and this research also investigated limited number of texts. It is believed that this is far from being perfect. Limitations of this research can encourage other researchers to develop and investigate other language aspects. Because language is so wide to be explored, it is expected that other researchers can look into a wider perspective of discourse.

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**Appendix 1.**

**The data sheets of the findings of kinds of process types of male actors in narrative texts.**

Notes:

MAT : Material      VER : Verbal  
 BEH : Behavioral    REL : Relational  
 MEN : Mental        EXS : Existential

No	Title	Frequency of Types of Processes					
		MAT	BEH	MEN	VER	REL	EXS
1.	Babu and the Lion	6	1	1	0	4	1
2.	Snow White	1	0	0	0	0	0
3.	Untitled	2	0	0	3	0	1
4.	Untitled	3	0	0	0	0	0
5.	Untitled	2	0	2	2	1	0
6.	Buggy Races	6	0	2	3	0	1
7.	The Prince and His Best Friend	16	0	6	0	6	1
8.	Mantu's Little Elephant	0	0	0	2	2	0
9.	The Singer and the Dolphin	9	0	0	0	1	0
10.	The Flowers from the Moon	3	0	1	0	1	0
11.	The Caliph and the Clown	3	0	1	5	2	0
12.	Telaga Warna	11	0	4	3	3	0
13.	Redfeathers and Hen	11	0	2	0	2	0
14.	Shark Part 1	8	0	1	6	0	1
15.	Little Brother Little Sister	5	0	0	2	1	0
16.	Shark Part 2	6	0	3	4	0	0
17.	The Flowers of the Moon	2	0	2	0	1	0
18.	Jack-O-Lantern	9	0	0	0	1	1
19.	Roro Anteng and Jaka Seger	2	0	1	0	2	1
20.	The Legend of Nyi Roro Kidul	0	0	2	0	5	0
21.	The Legend of Banyuwangi	9	0	0	3	7	1
22.	Little Red Riding Hood	5	0	1	0	1	0
23.	The Lion and the Bear	0	0	0	0	0	0
24.	The Old Grandfather and His Grandson	17	0	0	1	2	0
25.	A Stupid Man and His	11	0	4	2	3	0

	Cow						
26.	Collin Thinks Big	1	0	1	3	0	0
27.	The Legend of Mount Wayang	5	0	2	0	2	0
28.	The Legend of Lake Batur	7	1	0	0	2	0
29.	What Hideous Creature	2	0	2	0	0	0
30.	The Fox and the Crow	4	0	2	1	4	1
31.	The Chipmunk that Run Away	7	0	2	8	2	0
32.	The Lost Caterpillar	1	0	3	3	3	0
33.	An Honest Woodsman and His Axe	23	0	5	9	5	1
34.	The Bear and Two Travellers	15	0	4	3	2	1
35.	Quackling	31	2	4	5	8	1
36.	The Legend of Surabaya	15	0	2	8	12	1
37.	The Stupid Dog	6	0	0	7	1	0
38.	Situ Bagendit	0	0	0	0	0	0
39.	Manik Angkeran	17	0	9	2	12	0
40.	The Crying Stone	0	0	0	0	0	0
41.	Mentiko Betuah	28	0	10	8	12	0
42.	Sangi the Hunter	22	1	9	9	10	1
43.	The Story of Panyalahan Village	13	0	4	6	5	0
44.	The Lake of Colour	5	0	0	0	2	1
45.	Why the Sun and the Moon Live in the Sky	0	0	0	0	0	0
46.	Two Brothers	1	0	0	6	2	1
47.	Gossiper	0	0	0	3	0	0
48.	The Frog and the Mouse	17	0	2	0	3	1
49.	Snow White	0	0	0	0	0	0
50.	The Lion and the Bear	0	0	0	0	0	0
51.	Cinderella	1	0	1	0	0	0
52.	Saint Valentine	6	0	1	0	2	0
53.	Two Farmers	2	0	0	2	0	0
54.	George Washington and Cherry Tree	11	0	1	0	4	0
55.	The Goat and Shepherd	5	0	1	0	0	1
56.	Goldilocks and the three Bears	2	0	0	1	1	0
57.	A Test for the King	12	0	5	2	3	0
58.	The Lion and the	14	0	2	1	2	1

	Shepherd						
59.	Untitled	4	0	0	1	1	0
60.	The Greedy Dog	5	0	2	0	3	0
<b>Total</b>		<b>429</b>	<b>5</b>	<b>107</b>	<b>124</b>	<b>148</b>	<b>19</b>

**The data sheets of the findings of kinds of process types of female actors in narrative texts.**

No	Title	Frequency of Types of Processes					
		MAT	BEH	MEN	VER	REL	EXS
1.	Babu and the Lion	0	0	0	0	0	0
2.	Snow White	3	0	4	0	2	1
3.	Untitled	0	0	0	0	0	0
4.	Untitled	7	1	0	0	2	1
5.	Untitled	8	0	2	2	1	1
6.	Buggy Races	0	0	0	0	0	0
7.	The Prince and His Best Friend	0	0	0	0	0	0
8.	Mantu's Little Elephant	0	0	0	0	0	0
9.	The Singer and the Dolphin	0	0	0	0	0	0
10.	The Flowers from the Moon	1	0	0	0	0	0
11.	The Caliph and the Clown	0	0	0	0	0	0
12.	Telaga Warna	9	2	4	2	6	0
13.	Redfeathers and Hen	8	0	2	0	0	0
14.	Shark Part 1	3	0	0	10	1	1
15.	Little Brother Little Sister	0	0	0	0	0	0
16.	Shark Part 2	0	0	0	1	0	0
17.	The Flowers of the Moon	1	0	0	0	0	0
18.	Jack-O-Lantern	0	0	0	0	0	0
19.	Roro Anteng and Jaka Seger	0	0	1	0	0	0
20.	The Legend of Nyi Roro Kidul	6	1	4	0	7	1
21.	The Legend of Banyuwangi	1	0	0	2	2	0
22.	Little Red Riding Hood	4	0	0	1	0	1
23.	The Lion and the Bear	0	0	0	0	0	0



24.	The Old Grandfather and His Grandson	1	0	0	0	0	0
25.	A Stupid Man and His Cow	1	0	1	1	0	0
26.	Collin Thinks Big	0	0	0	0	0	0
27.	The Legend of Mount Wayang	4	0	2	0	2	0
28.	The Legend of Lake Batur	0	0	0	0	0	0
29.	What Hideous Creature	0	0	0	0	0	0
30.	The Fox and the Crow	5	0	3	1	0	0
31.	The Chipmunk that Run Away	2	0	1	3	2	0
32.	The Lost Caterpillar	1	0	1	3	1	0
33.	An Honest Woodsman and His Axe	0	0	0	0	0	0
34.	The Bear and Two Travellers	0	0	0	0	0	0
35.	Quackling	0	0	0	0	0	0
36.	The Legend of Surabaya	0	0	0	0	0	0
37.	The Stupid Dog	0	0	1	2	0	0
38.	Situ Bagendit	7	1	4	6	7	0
39.	Manik Angkeran	0	0	0	0	0	0
40.	The Crying Stone	11	1	5	3	8	1
41.	Mentiko Betuah	0	0	0	0	0	0
42.	Sangi the Hunter	0	0	0	0	0	0
43.	The Story of Panyalahan Village	1	0	0	0	0	0
44.	The Lake of Colour	3	0	4	0	2	0
45.	Why the Sun and the Moon Live in the Sky	0	0	0	0	0	0
46.	Two Brothers	0	0	0	0	0	0
47.	Gossiper	7	0	0	0	2	0
48.	The Frog and the Mouse	0	0	0	0	0	0
49.	Snow White	10	0	5	3	1	0
50.	The Lion and the Bear	0	0	0	0	0	0
51.	Cinderella	6	1	0	0	1	1
52.	Saint Valentine	0	0	0	0	0	0
53.	Two Farmers	0	0	0	0	0	0
54.	George Washington and Cherry Tree	0	0	0	0	0	0
55.	The Goat and Shepherd	0	0	0	0	0	0
56.	Goldilocks and the	16	4	3	0	0	0

	three Bears						
57.	A Test for the King	0	0	0	0	0	0
58.	The Lion and the Shepherd	0	0	0	0	0	0
59.	Untitled	0	0	0	0	0	0
60.	The Greedy Dog	0	0	0	0	0	0

## Appendix 2. The Data Sheets of the Findings of Kinds of Process Types Embedded to Male and Female Characters in the Narrative Texts.

Notes:

Ma: Material            V : Verbal  
 Bh: Behavioral        Re: Relational  
 Me: Mental            Ex: Existential

No.	Code		Data	Process Types						Male	Female
				Ma	Bh	Me	V	Re	Ex		
1	I	1.	One day, there was a slave whose name was Babu						√	√	
2	I	2.	His master was very very bad					√		√	
3	I	3.	You know, he often punched Babu	√						√	
4	I	4.	And did not offer him food for days	√						√	
5	I	5.	Poor Babu!			√				√	
6	I	6.	So he escaped into a forest	√						√	
7	I	7.	And slept in a cave		√					√	
8	I	8.	Next morning, he heard a loud roar			√				√	
9	I	9.	In front of him, at the mouth of the cave, was a very big lion					√			
10	I	10.	You see, Babu was scared to death!					√		√	
11	I	11.	Kind of scary, isn't?					√			
12	I	12.	But he could not escape	√						√	
13	I	13.	But the lion did not attack him	√						√	
14	I	14	It was tame					√			
15	I	15.	There was a large thorn in its right front foot						√		
16	I	16.	The lion looked at Babu		√					√	

17	I	17.	It seemed to say something					√			
18	I	18.	Please help me	√							
19	I	19.	It's very painful					√			
20	I	20.	Babu walked bravely to the lion	√						√	
21	I	21.	And pulled out the thorn	√							
22	I	22.	Babu and the lion turned out to be friends					√		√	
23	II	1.	Long ago, in the Neverland, there lived a very beautiful princess, Snow White						√		√
24	II	2.	The Queen was her step mother					√			√
25	II	3.	She was very jealous of her beauty					√			√
26	II	4.	So she wanted her to die			√					√
27	II	5.	Snow white knew about the evil plan			√					√
28	II	6.	She escaped into a forest			√					√
29	II	7.	There she made friends with seven dwarfs	√							√
30	II	8.	The queen turned Snow White into a witch	√							√
31	II	9.	Snow white did not realize it			√					√
32	II	10.	The witch gave her a poisoned apple	√							
33	II	11.	As a result, Snow White was put into sleep for years	√							√
34	II	12.	Fortunately, in the end, Prince Charming revived her with a kiss	√						√	
35	II	13.	They lived together happily ever after	√							
36	III	1.	One day, a hunter caught an owl in his trap	√						√	
37	III	2.	It was a paradise owl					√			
38	III	3.	The owl begged the hunter to free it	√							
39	III	4.	In return, the owl promised to grant him three wishes	√							

40	III	5.	"Give me a large, luxurious, furnished house with a beautiful garden," said the hunter				√			√	
41	III	6.	And there, in front of him, was the house he wanted						√	√	
42	III	7.	"Give me a very huge box of coins," he asked				√			√	
43	III	8.	And again, he got what he wanted	√						√	
44	III	9.	"Give me a very beautiful, loving wife who is good at cooking,"				√			√	
45	IV	1.	One day, there was a party at the palace						√		
46	IV	2.	All were invited	√							
47	IV	3.	Her stepsister would not let her go with them	√							√
48	IV	4.	Cinderella was sad					√			√
49	IV	5.	Finally, the prince found cinderella	√						√	
50	IV	6.	They got married	√							
51	IV	7.	And lived happily ever after	√							
52	IV	8.	Once upon a time, there was a girl called Cinderella						√		√
53	IV	9.	She lived with her step mother and stepsister	√							√
54	IV	10.	They were very very bossy					√			√
55	IV	11.	She had to do all the housework	√							√
56	IV	12.	The prince took her glass shoe	√						√	
57	IV	13.	He traveled around the country to find a girl that matched the glass shoe	√							
58	IV	14.	The fairy Godmother came	√							√
59	IV	15.	and helped her to go to the ball	√							√
60	IV	16.	Cinderella danced with the prince		√						√
61	IV	17.	After a while, the clocked stroke twelve	√							
62	IV	18.	She left him one of her glass shoes	√							√

63	IV	19.	and went home	√							√
64	v	1.	Once upon a time, there was a beautiful girl called Sarah, who lived with her step mother						√		√
65	v	2.	Her mother was very bossy, greedy, and arrogant					√			√
66	v	3.	She hated sarah a lot			√					√
67	v	4.	One day, when her father was working outside,	√						v	
68	v	5.	The step mother hit Sarah	√							√
69	v	6.	and expelled her from the house	√							√
70	v	7.	She went out side	√							√
71	v	8.	and walked far away from the house	√							√
72	v	9.	Suddenly, she saw a big melon farm			√					√
73	v	10.	and went in it	√							√
74	v	11.	After that, she hid in a big melon	√							√
75	v	12.	She used to go out of the melon	√							√
76	v	13.	and get her food	√							√
77	v	14.	One day, a prince visited the farm	√						v	
78	v	15.	and saw the big melon			√				v	
79	v	16.	“Cut this melon, I want to eat”, the prince said				√			v	
80	v	17.	The prince’s guard started to cut the melon	√							
81	v	18.	but they heard a voice from it			√					
82	v	19.	Sarah said, “Don’t cut me please”				√				√
83	v	20.	They were all surprised at this situation					√			
84	v	21.	The prince said,”Who are you? Calm down, please come out.”				√			v	
85	v	22.	After that she come out	√							√

86	V	23.	He fell in love with her			√			√	
87	V	24.	She told him her story				√			√
88	V	25.	so the prince decided to marry her			√			√	
89	V	26.	and they lived happily ever after	√						
90	VI	1.	Once upon a time, there lived two best friends, the hare and the tortoise					√	√	
91	VI	2.	They liked to race against each other			√			√	
92	VI	3.	But the hare always won	√					√	
93	VI	4.	One day, the hare asked the tortoise to race down to the beach	√					√	
94	VI	5.	The tortoise refused			√			√	
95	VI	6.	he said that he will lose anyway				√		√	
96	VI	7.	The hare replied in a kind voice that he felt sorry about it				√		√	
97	VI	8.	But the next day, the hare found a way to race the tortoise that would be fair and lots of fun too	√					√	
98	VI	9.	He asked the tortoise to to come with him	√					√	
99	VI	10.	The tortoise was slowly plodding over the sandhill towards the beach	√					√	
100	VI	11.	Now the two friends can race against each other all day	√					√	
101	VI	12.	and something tells me that the tortoise might win this time				√		√	
102	VII	1.	Once upon a time, there lived a kind young prince named Jonathan					√	√	
103	VII	2.	He was loved and adored by his people			√			√	
104	VII	3.	His two close friends were Peter Piper, the servant of the palace and Franklin Greedy, the son of the Aristocrat					√	√	
105	VII	4.	Suddenly, a group of bandits attacked the three boys near an old house	√					√	
106	VII	5.	They entered the old house	√					√	
107	VII	6.	and blockaded the gate and doors	√					√	

108	VII	7.	The three boys were trapped inside the house	√						√	
109	VII	8.	Franklin was very terrified					√		√	
110	VII	9.	and asked the prince to surrender immediately	√						√	
111	VII	10.	but Peter was not afraid					√		√	
112	VII	11.	He urged and supported the prince not to give up	√						√	
113	VII	12.	The prince decided not to surrender			√				√	
114	VII	13.	Because he realize he would be a hostage for the bandits to ask for ransom from his father			√				√	
115	VII	14.	but Franklin was scared					√		√	
116	VII	15.	and wanted to make a deal			√				√	
117	VII	16.	it made peter suspicious about Franklin 's behavior					√		√	
118	VII	17.	So he quietly made up a plan for him and the prince to escape	√						√	
119	VII	18.	Early at dawn, Franklin opened the front gate	√						√	
120	VII	19.	and unlocked the doors	√						√	
121	VII	20.	The bandits entered the house in search for the prince	√						√	
122	VII	21.	When they came to the room where the prince was supposed to be sleeping	√						√	
123	VII	22.	no one was there					√			
124	VII	23.	Suddenly, the heard a horse running outside the house			√				√	
125	VII	24.	and saw over the window that Peter Piper and the prince were riding away on one of the bandit's horses			√				√	
126	VII	25.	It turns out, Peter Piper sneaked out of the house	√						√	
127	VII	26.	and waited in the yard	√						√	
128	VII	27.	while the prince was hiding behind the horse	√						√	
129	VII	28.	The prince was very very angry at Franklin					√		√	
130	VII	29.	and took him with them	√						√	



131	VII	30.	While the prince and Peter Piper went safely going back to the Capital	√						√	
132	VIII	1.	Little Mantu lived in a village deep in the Jungle	√							
133	VIII	2.	where elephants helped the men with their work	√							
134	VIII	3.	These elephants were so big and strong					√			
135	VIII	4.	They could lift up the heaviest trunk with their trunks	√							
136	VIII	5.	and toss them high in the air	√							
137	VIII	6.	Now, Mantu had an elephant of his very own					√			
138	VIII	7.	His name was Opie					√		√	
139	VIII	8.	He was just a baby					√		√	
140	VIII	9.	and Mantu loved him very much			√					
141	VIII	10.	Mantu whispered to Ophie that someday he would become the biggest, strongest and bravest elephant in the Jungle				√			√	
142	VIII	11.	The other elephants heard this			√					
143	VIII	12.	They began to laugh		√						
144	VIII	13.	and made rude noises with their trunks	√							
145	VIII	14.	“We’re so big and tall, but you’re so small. You’re nothing at all.” Said one of the big elephants				√				
146	VIII	15.	Mantu looked up at the huge elephant at the huge elephant with a mischievous glint in his eyes		√						
147	VIII	16.	“You’re so tall and can see far away. We can see what is happening down here in the Jungle. In fact, we would be the first to see any slithering snakes that may be a danger.”				√				
148	VIII	17.	After hearing the word snakes,			√					
149	VIII	18.	the elephants screeched		√						
150	VIII	19.	And off they went thundering in fright	√							
151	VIII	20.	“Did I say there were snakes?” giggled Mantu				√				

152	VIII	21.	“No, I don’t think so.” smiled Opie				√			√	
153	VIII	22.	Mantu then climbed upon his little friend’s back	√							
154	VIII	23.	and went home to the village to tell everyone about the foolish elephants	√							
155	IX	1.	Arion was one of the most famous singers in the ancient world					√		√	
156	IX	2.	On one occasion, he won an important festival in Sicily	√						√	
157	IX	3.	and as his prize he received so many jewels and golden cups	√						√	
158	IX	4.	that he was obliged to hire ship to carry them all home to Corinth	√						√	
159	IX	5.	Unfortunately, this huge treasures made the sailors very jealous	√							
160	IX	6.	and in order to have it for themselves, they attacked the singer	√							
161	IX	7.	and were about to throw him overboard	√						√	
162	IX	8.	Arion did not put up a struggle	√						√	
163	IX	9.	Instead he asked only that he be allowed to sing one last song	√						√	
164	IX	10.	His wish was granted	√							
165	IX	11.	and the sailors were so encanted by his voice			√					
166	IX	12.	that they were hardly aware of what happened next			√					
167	IX	13.	At the first notes of his song, a dolpin swam alongside attracted by the beautiful music		√						
168	IX	14.	Immediately, Arion jumped overboard onto the dolphin’s back	√						√	
169	IX	15.	and was carried back accross the sea	√						√	
170	IX	16.	When the ship finally reached port in Corinth	√							
171	IX	17.	the wicked sailors began to tell everyone that there had been a storm, during which the famous singer had been lost at the sea				√				
172	IX	18.	They were struck dumb with amazement					√			
173	IX	19.	however, when Arion arrived with a company of soldiers to arrest them	√						√	

174	IX	20.	In memory of this event, a statue, of a young man in the back of a dolphin, was erected in the port of Corinth	√								
175	IX	21.	The statue is still there today					√				
176	X	1.	High in the mountain live a prince	√							√	
177	X	2.	whose great wish was to journey to the moon					√			√	
178	X	3.	because he loved its gentle glow			√					√	
179	X	4.	His dream finally come true	√								
180	X	5.	When he reached the moon	√							√	
181	X	6.	he discovered its light came from the moon king's beautiful daughter	√							√	
182	X	7.	The two young people soon fall in love			√						
183	X	8.	but the worlds they come was just too different					√				
184	X	9.	and soon they had to part	√								
185	X	10.	As a sign of her great love, the moon king's daughter gave the prince on of the smooth and lovely flowers that covered the moon like snow	√								√
186	X	11.	and this was how the first alpine flower was brought to earth					√				
187	XI	1.	There was once a nightingale in a cage by a window							√	√	
188	XI	2.	that was his habit to sing only at night					√				
189	XI	3.	An owl was puzzled by this					√				
190	XI	4.	and went to ask the nightingale what the reason was	√								
191	XI	5.	"When I was captured." Explained the nightingale, "it was day and I was singing. In this way, I learnt to be more carefully and to sing only at night."				√				√	
192	XI	6.	"Are you afraid you might be captured second time?" asked the owl. "Oh it was better if you had been more careful the first time when your freedom was at risk. Now it doesn't really matter any more, right?"				√				√	

193	XII	1.	The Caliph of Baghdad hired an intelligent and high-spirited man as his court jester	√						√	
194	XII	2.	and was much amused by his clever, witty comments	√						√	
195	XII	3.	The clown was so much loved by his master			√					
196	XII	4.	that everyone at court showed him great respect	√						√	
197	XII	5.	And so the Caliph was so much surprised one day					√		√	
198	XII	6.	when he heard his beloved clown crying out in distress from the thrown room			√				√	
199	XII	7.	The Caliph hurried there	√						√	
200	XII	8.	and was astonished to find the guards beating the clown badly					√		√	
201	XII	9.	“Leave him alone at once!” he ordered. “why are you beating him?”				√			√	
202	XII	10.	“We found him sitting on your throne, O majesty!” the captain of the guards explained				√			√	
203	XII	11.	“out of my sight” commanded the Caliph. “For sure the jester did not do it with the intention of offending me.”				√			√	
204	XII	12.	The clown, however, continued to weep and wail even after the guards had left		√						
205	XII	13.	“Stop it!” Said the irritated Caliph. “You’re still in one piece, aren’t you?”				√			√	
206	XII	14.	““I’m not crying for myself, my lord, I weep for you,” the clown explained				√				
207	XII	15.	“For me’?” exclaimed the Caliph in surprise.				√			√	
208	XII	16.	“Certainly! If I get beaten so badly for having been only a few minutes on the throne, how many beatings must you have suffered in all the years that you have been there?”				√				
209	XIV	1.	Long long ago there was a kingdom in West Jave.						√		
210	XIV	2.	The kingdom was ruled by a king	√						√	
211	XIV	3.	People called their king his Majesty Prabu.	√						√	
212	XIV	4.	Prabu was a kind and wise king					√		√	

213	XIV	5.	No wonder if that country was prosperous					√			
214	XIV	6.	There's no hunger in the kingdom					√			
215	XIV	7.	It was a very happy condition					√			
216	XIV	8.	But it was a pity that Prabu and His queen hadn't got any children					√		√	√
217	XIV	9.	It made the couple very very sad.	√							
218	XIV	10.	Some old men and women who was respected by Prabu suggested the king to adopt a child.			√					
219	XIV	11.	But prabu and the queen didn't agree			√				√	√
220	XIV	12.	"No, thank you. But for us, our own daughter or son is better than adopted children"				√				
221	XIV	13.	The queen was very sad.					√			√
222	XIV	14.	She often cried.		√						
223	XIV	15.	That was why Prabu decided to go					√		√	
224	XIV	16.	He went to the jungle	√						√	
225	XIV	17.	There he prayed to God	√						√	
226	XIV	18	Everyday he begged for a child							√	
227	XIV	19.	His dream come true								
228	XIV	20.	A few months later the queen got pregnant					√			√
229	XIV	21.	All people in the kingdom felt happy					√			
230	XIV	22.	They sent many presents to the palace to express their happiness	√							
231	XIV	24.	Nine months later the princess was born	√							
232	XIV	25.	People sends their presents again as a gift to a little princess.	√							
233	XIV	26.	This baby grew as a beautiful princess then	√							
234	XIV	27.	Prabu and Queen loved their daughter so much			√				√	√
235	XIV	28.	They gave whatever she wanted	√							

236	XIV	29.	It made princess a very spoiled girl	√							√
237	XIV	30.	When her wish couldn't be realized	√							
238	XIV	31.	She become very angry					√			√
239	XIV	32.	She even said bad things often				√				√
240	XIV	33.	A true princess wouldn't do that	√							√
241	XIV	34.	Eventhough the princess behaved badly		√						√
242	XIV	35.	Her parents loved her			√					√
243	XIV	36.	So did the people in the kingdom			√					
244	XIV	37.	Day by day, the princess grew more beautiful	√							√
245	XIV	38.	No girls couldn't compare with her.			√					√
246	XIV	39.	In a few days, Princess would be 17 years old					√			√
247	XIV	40.	So people of that kingdom went to palace	√							
248	XIV	41.	They bought many presents for her	√							√
249	XIV	42.	Their presents gift were very beautiful					√			
250	XIV	43.	Prabu collected the presents	√						√	
251	XIV	44.	Then Prabu stored them in a building	√						√	
252	XIV	45.	Sometimes he could take them to give his people	√						√	
253	XIV	46.	Prabu only took some gold and jewels	√						√	
254	XIV	47.	Then she brought them to the Goldsmith	√							√
255	XIV	48.	"Please made a beautiful neckle for my daughter," said Prabu				√			√	
256	XIV	49.	"My pleasure your Majesty!" the goldsmith replied				√			√	
257	XIV	50.	The goldsmith worked with all his heart and his ability	√						√	
258	XIV	51.	He wanted to create the most beautiful necklace in the world			√				√	
259	XIV	52.	because he loved his princess.			√				√	

260	XIV	53.	The birthday came	√							
261	XIV	54.	People gathered in the palace field	√							
262	XIV	55.	When prabu and queen appeared	√							
263	XIV	56.	People welcomed them happily	√							
264	XIV	57.	People and his wife waved to the people	√							
265	XIV	58.	Cheers were louder and louder					√			
266	XIV	59.	when the princess appeared with her fabulous pretty face	√							√
267	XIV	60.	Everybody admired her beauty			√					
268	XIV	61.	Prabu got up from his chair	√						√	
269	XIV	62.	A lady gave him a small and glamorous pillow	√							√
270	XIV	63.	A wonderful nackle was on it					√			
271	XIV	64.	Prabu took that necklace	√						√	
272	XIV	65.	“My beloved daughter, I give this necklace to you. This necklace is a gift from people in this country. They love you so much. They presented it for you to express their happiness, because you have grown to a women. Please, wear this necklace,” said Prabu.				√			√	
273	XIV	66.	Princess accepted the necklace.	√							√
274	XIV	67.	She looked at the necklace at a glance								√
275	XIV	68.	“I don’t want to accept it. It’s ugly!” shouted the princess				√				√
276	XIV	69.	Then, she threw the necklace.	√							√
277	XIV	70.	The beautiful necklace was broken.					√			
278	XIV	71.	The gold and jewels were spread out on the floor.	√							
279	XIV	72.	Everybody couldn’t say anything.								
280	XIV	73.	They never thought that their beloved princess would do that cruel thing			√					
281	XIV	74.	Nobody spoke								

282	XIV	75.	In their silence people heard the queen crying			√					√
283	XIV	76.	Every women felt sad					√			√
284	XIV	77.	and become crying too.		√						
285	XIV	78.	Then everybody was crying		√						
286	XIV	79.	Then there was a miracle						√		
287	XIV	80.	Earth was crying		√						
288	XIV	81.	Suddenly, from the underground, a spring emerged	√							
289	XIV	82.	It made a pool of water	√							
290	XIV	83.	The palace was getting full.					√			
291	XIV	84.	Soon the palace became a big lake					√			
292	XIV	85.	The lake sank all of the kingdom	√							
293	XIV	86.	Nowadays, the water on that lake is not as full as before.					√			
294	XIV	87.	There is only a small lake now						√		
295	XIV	88.	People called the lake “Telaga Warna”	√							
296	XIV	89.	It means “Lake of Colour”					√			
297	XIV	90.	It is located in Puncak, west java	√							
298	XIV	91.	On the bright day, the lake is full of colour					√			
299	XIV	92.	So beautiful and amazing					√			
300	XIV	93.	These colours come from shadowsof forests, plants, flowers, and sky around the lake.	√							
301	XIV	94.	But some people said that the colours are from the princess’s necklace, which spreads at the bottom of the lake				√				
302	XV	1.	Readfeathers, the hen, was so-called	√							√
303	XV	2.	because all her feathers were red					√			√
304	XV	3.	One day, the fox caught her in the farmyard			√				√	



305	xv	4.	And his mouth began to water		√						
306	xv	5.	Her ran home	√						√	
307	xv	6.	And told his wife to put on water for boiling a chicken	√						√	
308	xv	7.	And then he rushed back	√						√	
309	xv	8.	And before Readfeathers knew what was happening			√					√
310	xv	9.	She found herself snapped up and inside a sack	√							√
311	xv	10.	Not even able to call for help					√			
312	xv	11.	Luckily for her, her friend the dove saw what had happened			√					√
313	xv	12.	She fluttered on the path to the woods	√							√
314	xv	13.	And lay there, pretending to have a broken wing	√							√
315	xv	14.	The fox was delighted to find that he now had a first course as well as a main dish					√		√	
316	xv	15.	He put down the sack with the hen in it	√						√	
317	xv	16.	And chased off after the dove	√						√	
318	xv	17.	Who began cleverly to hop further and further away	√							
319	xv	18.	Readfeathers slipped out of the sack	√							√
320	xv	19.	And put a stone in her place	√							√
321	xv	20.	Then she too ran off	√							√
322	xv	21.	When the dove saw that her friend was safe			√		√			
323	xv	22.	She flew up into a tree	√							√
324	xv	23.	The fox then went back	√						√	
325	xv	24.	And picked up the sack	√						√	
326	xv	25.	Thiking that the hen was still in it			√		√		√	
327	xv	26.	When he got home	√						√	

328	XV	27.	The fox tipped the sacked into the pot of boiling water	√						√	
329	XV	28.	But the stone splashed out all over him	√						√	
330	XV	29.	And he burned his greedy paw	√						√	
331	XVI	1.	“Are you going spear fishing?” Lizzie asked.				√				√
332	XVI	2.	“Yes,’ said her older brother, Sam				√			√	
333	XVI	3.	“Can I come with you?”				√				√
334	XVI	4.	“No.”				√			√	
335	XVI	5.	“Oh, please. You know I'm a good swimmer,” said Lizzie.				√				√
336	XVI	6.	A few minutes later, Sam and Lizzie were in the warm sea.					√			
337	XVI	7.	Fish swam all around them.		√						
338	XVI	8.	The colours of the fish were bright in the sunlight.					√			
339	XVI	9.	“They're beautiful!”thought Lizzie.				√				√
340	XVI	10.	Sam pointed his spear gun	√						√	
341	XVI	11.	and shot a big blue fish.	√						√	
342	XVI	12.	A cloud of red blood came from the dead fish.	√							
343	XVI	13.	Then they saw the shark.			√				√	
344	XVI	14.	Sharks are not always dangerous,					√			
345	XVI	15.	but this shark could smell blood.				√				
346	XVI	16.	When sharks smell blood,				√				
347	XVI	17.	they want to kill and eat.				√				
348	XVI	18.	The shark's teeth closed on the dead fish	√							
349	XVI	19.	and pulled the spear gun from Sam's hand.	√							
350	XVI	20.	Sam and Lizzie swam quickly to a small island.	√							
351	XVI	21.	The island was only a metre wide and a few centimetres above the					√			

			water.									
352	XVI	22.	Sam pushed Lizzie up into the island	√							√	
353	XVI	23.	and then he climbed up.	√							√	
354	XVI	24.	He fell and cut his leg.	√							√	
355	XVI	25.	Then they stood on the island	√								
356	XVI	26.	and watched the shark.			√						
357	XVI	27.	"We're OK," Sam told his sister.				√				√	
358	XVI	28.	"Someone will see us."				√				√	
359	XVI	29.	But there was a bigger island between them and the beach.					√				
360	XVI	30.	So nobody could see them.			√						
361	XVI	31.	The water washed over their little island,	√								
362	XVI	32.	and they nearly fell into the sea.	√								
363	XVI	33.	The water washed blood from the cut on Sam's leg into the sea.	√								
364	XVI	34.	Then they saw a second shark.			√						
365	XVII	1.	"We have to swim to the bigger island," Sam said.				√				√	
366	XVII	2.	"People will see us there."				√					
367	XVII	3.	"You can't swim," Lizzie said. "The sharks will smell the blood on your leg, and ..."				√					√
368	XVII	4.	The water washed over their little island again.	√								
369	XVII	5.	The water was higher than before.	√				√				
370	XVII	6.	They nearly fell in again.	√								
371	XVII	7.	"We can't stay here. We have to swim," Sam said.				√				√	
372	XVII	8.	"No," Lizzie said. "I have to swim."				√					√
373	XVII	9.	"What do you mean?"				√				√	

374	XVII	10.	"You can't go, so I'll go. I'll get help."				√				√
375	XVII	11.	"No! Lizzie!"				√			√	
376	XVII	12.	But she was already in the water.					√			√
377	XVII	13.	She swam fast.	√							√
378	XVII	14.	All the time she thought, "Are the sharks behind me?"				√				√
379	XVII	15.	The sharks began to move towards Lizzie.	√							√
380	XVII	16.	Sam watched.			√				√	
381	XVII	17.	What could he do?	√						√	
382	XVII	18.	He put his legs in the water.	√						√	
383	XVII	19.	He kicked the water	√						√	
384	XVII	20.	and shouted at the sharks.	√						√	
385	XVII	21.	The sharks heard the noise			√					
386	XVII	22.	and they smelled the blood from his leg.			√					
387	XVII	23.	They turned.	√							
388	XVII	24.	They came towards him,	√						√	
389	XVII	25.	but he kept his feet in the water and kicked.	√						√	
390	XVII	26.	Then Lizzie was at the bigger island,						√		√
391	XVII	27.	and Sam jumped up.	√						√	
392	XVII	28.	Lizzie waved her arms at the people on the beach	√							√
393	XVII	29.	and shouted "Help!"				√				√
394	XVII	30.	A few minutes later, Sam and Lizzie were safe in a boat.					√			
395	XVII	31.	"Are you OK, Sam?" Lizzie asked.				√				√
396	XVII	32.	Sam said, "Lizzie, you're the best and bravest sister in the world. You can swim with me any time."				√			√	

397	XVII	33.	“But no more spear fishing?” she said with a smile.				√				√
398	XVII	34.	”Ok. No more spear fishing.”				√			√	
399	XVIII	1.	John and James were two friends					√		√	
400	XVIII	2.	who were crossing a forest.	√						√	
401	XVIII	3.	Suddenly, they hit a huge black bear.	√						√	
402	XVIII	4.	Imagine how terrified they were.			√				√	
403	XVIII	5.	They tried to run but the bear chased them.	√						√	
404	XVIII	6.	John managed to climb up into a tree	√						√	
405	XVIII	7.	but, James fell to the ground	√						√	
406	XVIII	8.	and pretended to be dead.	√						√	
407	XVIII	9.	He knew that a bear will only attack something if it is alive.			√				√	
408	XVIII	10.	The bear smelled him all over,			√				√	
409	XVIII	11.	while the man tried to hold his breath as best he could, hoping that the animal would not discover the pretence.	√						√	
410	XVIII	12.	Finally, the bear must have thought that the man really was dead.	√						√	
411	XVIII	13.	Finally, the danger over.					√			
412	XVIII	14.	John came down from the tree and asked his friend, “Well, what did the bear whisper into your ear?”				√			√	
413	XVIII	15.	The bear said, “That it would be good if you fell from the tree and pretended to be dead with me!”				√			√	
414	XIX	1.	High in the mountains lived a prince	√						√	
415	XIX	2.	whose great wish was to journey to the moon,					√		√	
416	XIX	3.	because he loved its gentle glow.			√				√	
417	XIX	4.	His dream finally came true.	√							
418	XIX	5.	When he reached the moon	√						√	
419	XIX	6.	he discovered its light came from the moon king’s beautiful			√				√	

			daughter.									
420	XIX	7.	The two young people soon fell in love,			√						
421	XIX	8.	but the worlds they came was just too different					√				
422	XIX	9.	and soon they had to part.	√								
423	XIX	10.	As a sign of her great love, the moon king's daughter gave the prince one of the smooth and lovely flowers that covered the moon like snow	√								√
424	XIX	11.	and this was how the first alpine flower was brought to earth.	√								
425	XX	1.	Once upon a time, there was a man named Jack.						√	√		
426	XX	2.	He was a drunkard and trickster.					√		√		
427	XX	3.	One day, he tricked Satan up a tree.	√						√		
428	XX	4.	He carved an image of a cross in the tree's trunk to trap the devil.	√						√		
429	XX	5.	Jack made a deal with the devil.	√						√		
430	XX	6.	Jack made a deal with the devil.	√								
431	XX	7.	he would promise to let him down the tree.	√						√		
432	XX	8.	After Jack died,	√						√		
433	XX	9.	he was forbidden to enter Heaven	√						√		
434	XX	10.	because of his wickedness.	√								
435	XX	11.	He was also forbidden to enter Hell	√						√		
436	XX	12.	because he had tricked the devil.	√						√		
437	XX	13.	Instead, the devil gave him a single hot coal to light his way through the darkness.	√						√		
438	XX	14.	The coal was placed inside a hollowed-out turnip to keep it glowing longer.	√								
439	XX	15.	Originally, the Irish used turnips as their "Jack's lanterns".	√								
440	XX	16.	however, when the immigrants came to America,	√								

441	XX	17.	they found pumpkins were more plentiful than turnips.			√		√			
442	XX	18.	Therefore, the Jack-O'-Lantern in America was a hollowed-out pumpkin, lighted with a hot coal.					√			
443	XX	19.	Jack-O'-Lantern has become one of the symbols of Halloween.					√			
444	XX	20.	Halloween is celebrated on 31st October.	√							
445	XX	21.	It is now celebrated most commonly in United States, Canada, Ireland, the United Kingdom, Australia and New Zealand.	√							
446	XX	22.	It has also been celebrated in some parts of Western Europe.	√							
447	XXI	1.	Once upon a time, there was a king named King Brawijaya.						√	√	
448	XXI	2.	He ruled Majapahit Kingdom.	√						√	
449	XXI	3.	He has a daughter named Roro Anteng.					√		√	
450	XXI	4.	Roro Anteng felt in love with Jaka Seger.			√					√
451	XXI	5.	He was a man from Brahmin caste.					√		√	
452	XXI	6.	King Brawijaya did not agree with their relationship.			√				√	
453	XXI	7.	Roro Anteng and Jaka Seger left Majapahit.	√							
454	XXI	8.	They moved to a place near Mount Bromo.	√							
455	XXI	9.	They pray for help to the god of Mount Bromo.	√							
456	XXI	10.	He granted their wish.	√						√	
457	XXI	'11.	However, the youngest child must be sacrificed in the crater of the volcano.	√							
458	XXI	12.	After giving birth to 25 children,	√							
459	XXI	13.	Roro Anteng and Jaka Seger have to sacrifice their last child, Kusuma.	√							
460	XXI	14.	If they broke their promise,	√							
461	XXI	15.	they would be threatened with catastrophe.	√							
462	XXI	16.	After Kusuma was sacrificed,			√					

463	XXI	17.	they heard Kesuma's voice.	√								
464	XXI	18.	He told everyone not to forget to perform worship	√							√	
465	XXI	19.	Until now, the tenggerese still perform the annual Kasada festival to remember Kusuma's sacrifice.	√								
466	XXI	20.	The word Tengger is derived from the last syllables of Roro Anteng and Joko Seger.	√								
467	XXI	21.	They present annual offerings of rice, fruits, vegetables, livestock, and other local products	√								
468	XXI	22.	They ruled the region together.	√								
469	XXI	23.	The people were prosperous under their leadership.					√				
470	XXI	24.	However, they were unhappy because they had no children.					√				
471	XXI	26.	Desperate, they decided to climb to the top of Mount Bromo.			√						
472	XXII	1.	Once upon a time, there was a beautiful princess named Kadita.						√			√
473	XXII	2.	Because of her beauty she was called Dewi Srengenge.	√								√
474	XXII	3.	It meant the goddess of sun.					√				√
475	XXII	4.	Her father was King Munding Wangi.					√			√	
476	XXII	5.	Although he had a beautiful daughter,					√			√	
477	XXII	6.	he was unhappy					√			√	
478	XXII	7.	because he always expected to have a son.			√					√	
479	XXII	8.	The king decided to marry Dewi Mutiara.			√					√	
480	XXII	9.	He had a son from her.					√			√	√
481	XXII	10.	Dewi Mutiara wanted her son to become a king in the future.	√								√
482	XXII	11.	She asked the King to send his daughter away.			√						√
483	XXII	12.	The king did not agree.	√							√	
484	XXII	13.	Dewi Mutiara called a black wizard to curse Kadita.	√								√
485	XXII	14.	She wanted Kadita's beautiful body full of ulcer.			√						√



486	XXII	15.	Then, Kadita's body was full of ulcer.					√			√
487	XXII	16.	It smelled bad.			√					√
488	XXII	17.	The beautiful princess cried.		√						√
489	XXII	18.	The King was sad.					√		√	
490	XXII	19.	No one could cure his daughter's illness.	√							
491	XXII	20.	The king did not want her daughter to be a rumor so he sent her away.			√				√	
492	XXII	21.	The poor princess did not know where to go.			√					√
493	XXII	22.	However, she had a noble heart.					√			√
494	XXII	23.	She did not have any bad feeling about her step mother.					√			√
495	XXII	24.	She walked for almost seven days and seven nights.	√							√
496	XXII	25.	Then, she came to the south Ocean.	√							√
497	XXII	26.	The ocean was so clean and clear.					√			
498	XXII	27.	She jumped into the water and swam.	√							√
499	XXII	28.	Suddenly, there was a miracle.						√		
500	XXII	29.	The ocean water cured her illness.	√							
501	XXII	30.	She became more beautiful than before.					√			√
502	XXII	31.	She also had a power to command the whole South Ocean.					√			√
503	XXII	32.	She became a fairy called Nyi Roro Kidul or The Queen of South Ocean.					√			√
504	XXIII	1.	Once upon a time, there was a local ruler named king sulahkromo.						√	√	
505	XXIII	2.	The king had a prime Minister named Raden sidopekso.					√		√	
506	XXIII	3.	The prime minister had a wife named Sri tanjung.					√		√	
507	XXIII	4.	She was so beautiful that the king wanted her to be his wife.					√		√	√
508	XXIII	5.	One day, the king sent him prime minister to a long mission.	√						√	

509	XXIII	6.	While the prime minister was away					√		√	
510	XXIII	7.	the king tried to ged Sri Tanjung.	√						√	
511	XXIII	8.	However he failed.	√						√	
512	XXIII	9.	He was very angry.					√		√	
513	XXIII	10.	Thus, when sidopekso went back,	√						√	
514	XXIII	11.	the king told him that his wife was unfaithful to him.				√	√		√	
515	XXIII	12.	The prime minister was very angry with his wife.					√		√	
516	XXIII	13.	Sri Tanjung said that it was not true.				√	√			√
517	XXIII	14.	However, Sidopekso said that he would kill her.	√			√			√	
518	XXIII	15.	He brought her to the river bank.	√						√	
519	XXIII	16.	Before he kill her and threw her into the river,	√						√	
520	XXIII	17.	she said that her innocence would be proven.	√√							√
521	XXIII	18.	After sidopekso killed her,	√						√	
522	XXIII	19.	he threw her dead body into the dirty river.	√						√	
523	XXIII	20.	The river immediately became lean					√			
524	XXIII	21.	Sidopekso said, “Banyu...Wangi... Banyuwangi”.				√			√	
525	XXIII	22.	and began to spread a wonderful fragrance.	√							
526	XXIII	23.	This means “fragrantwater”.					√			
527	XXIII	24.	Banyuwangi was born from the proof of noble and sacred love.	√							
528	XXIV	1.	Once upon a time, there was a girl called little red riding hood.						√		√
529	XXIV	2.	The girl walked through the woods to deliver food to her grandmother.	√							√
530	XXIV	3.	A wolf wanted to eat her			√				√	
531	XXIV	4.	but was afraid to do so in public.					√		√	

532	XXIV	5.	The wolf approached the girl.	√						√	
533	XXIV	6.	She naively told him where she was going.	√			√				√
534	XXIV	7.	He advised the girl to pick up some flowers.			√				√	
535	XXIV	8.	She really did it.	√							√
536	XXIV	9.	In the meantime, he went to the grandmother's house	√						√	
537	XXIV	10.	and gained entry by pretending to be the girl.	√						√	
538	XXIV	11.	He disguised as the grandmother.	√						√	
539	XXIV	12.	When the girl arrived,	√							√
540	XXIV	13.	he ate the girl too.	√						√	
541	XXIV	14.	However a hunter came to rescue	√							
542	XXIV	15.	and cut the wolf open.	√							
543	XXIV	16.	Little red riding hood and her grandmother emerged unharmed.	√							√
544	XXIV	17.	They filled the wolf's body with heavy stone, which killed him.	√							
545	XXV	1.	ON A SUMMER DAY, when the great heat induced a general thirst among the beasts,	√							
546	XXV	2.	a Lion and a Boar came at the same moment to a small well to drink.	√							
547	XXV	3.	They fiercely disputed which of them should drink first,	√							
548	XXV	4.	and were soon engaged in the agonies of a mortal combat.	√							
549	XXV	5.	When they stopped suddenly to catch their breath for a fiercer renewal of the fight,	√							
550	XXV	6.	they saw some Vultures waiting in the distance to feast on the one that should fall first.	√		√					
551	XXV	7.	They at once made up their quarrel, saying, "It is better for us to make friends,"				√				
552	XXVI	1.	Once upon a time there was a very, very old man.					√		√	
553	XXVI	2.	His eyes had grown dim, his ears deaf, and his knees shook.	√						√	

554	XXVI	3.	When he sat at the table,	√						√	
555	XXVI	4.	he could scarcely hold a spoon.	√						√	
556	XXVI	5.	He spilled soup on the tablecloth,	√						√	
557	XXVI	6.	and, beside that, some of his soup would run back out of his mouth.	√							
558	XXVI	7.	His son and his son's wife were disgusted with this,					√		√	
559	XXVI	8.	so finally they made the old grandfather sit in the corner behind the stove,	√						√	
560	XXVI	9.	where they gave him his food in an earthenware bowl, and not enough at that.	√						√	
561	XXVI	10.	He sat there looking sadly at the table,	√						√	
562	XXVI	11.	and his eyes grew moist.	√						√	
563	XXVI	12.	One day his shaking hands could not hold the bowl,	√						√	
564	XXVI	13.	and it fell to the ground and broke.	√							
565	XXVI	14.	The young woman scolded,	√							
566	XXVI	15.	but he said not a word.	√						√	
567	XXVI	16.	He only sobbed.	√						√	
568	XXVI	17.	Then for a few hellers they bought him a wooden bowl	√						√	
569	XXVI	18.	and made him eat from it.	√						√	
570	XXVI	19.	Once when they were all sitting there,	√							
571	XXVI	20.	the little grandson of four years pushed some pieces of wood together on the floor.	√						√	
572	XXVI	21.	"What are you making?" asked his father.				√			√	
573	XXVI	22.	"Oh, I'm making a little trough for you and mother to eat from when I'm big."				√			√	
574	XXVI	23.	The man and the woman looked at one another and then began to cry.		√	√					
575	XXVI	24.	They immediately brought the old grandfather to the table,	√						√	

576	XXVI	25.	and always let him eat there from then on.	√						√	
577	XXVI	26.	And if he spilled a little,	√						√	
578	XXVI	27.	they did not say anything.	√							
579	XXVII	1.	One day, a stupid man went to market.	√						√	
580	XXVII	2.	He bought six cows.	√						√	
581	XXVII	3.	After that, he rode one cow home	√						√	
582	XXVII	4.	and made the others walk in front of him.	√						√	
583	XXVII	5.	On the way he counted them,	√						√	
584	XXVII	6.	but he could only see five cows.			√				√	
585	XXVII	7.	He counted them again and again.	√						√	
586	XXVII	8.	He was certain that he had lost one.					√		√	
587	XXVII	9.	He was afraid that he would be scolded by his wife.	√				√		√	
588	XXVII	10.	His wife was waiting for him in front of their house.	√						√	
589	XXVII	11.	As soon as he saw her,			√				√	
590	XXVII	12.	he said sadly that he had lost one of their cows.	√			√			√	
591	XXVII	13.	He did not know how it could happen.			√				√	
592	XXVII	14.	He was very careful.					√		√	
593	XXVII	15.	Then, his wife asked him how many cows he bought.	√						√	
594	XXVII	16.	The stupid man answered that he bought six cows.	√			√			√	
595	XXVII	17.	However, he could only see five of them.			√				√	
596	XXVII	18.	His wife looked at him and laughed.		√	√					√
597	XXVII	19.	She said that he was very stupid.				√	√			√
598	XXVII	20.	There was not one cow less.						√		
599	XXVII	21.	There was one more.						√		

600	XXVIII	1.	Collin Caterpillar and Sylvi snail were crawling along the garden wall one sunny morning.	√							
601	XXVIII	2.	"Isn't the world big!" remarked Collin				√			√	
602	XXVIII	3.	as he gazed around.			√				√	
603	XXVIII	4.	"It's huge, it's enormous" agreed Sylvia,				√				
604	XXVIII	5.	who thought a lot about such things inside her mind.			√					
605	XXVIII	6.	"It makes me feel so very small," Collin said				√			√	
606	XXVIII	7.	"But I know a way to change all that!" said Sylvia wisely.				√				
607	XXVIII	8.	So the two of them spent the rest of that morning collecting the tiniest things they could find.	√							
608	XXVIII	9.	Collin collected a crumb, a pea, a shell and a petal.	√							
609	XXVIII	10.	Soon he had found a feather, a peanut, a button, and berry.	√						√	
610	XXVIII	11.	Sylvia brought back a drawing pin, a paper clip, a pen nib, a pin, and a needle.	√			√				
611	XXVIII	12.	"Look! You're almost a giant Collin!" said Sylvia.				√			√	
612	XXVIII	13.	"Funnily enough, how small these things are." chuckles Collin. "and look how big I am"				√			√	
613	XXIX	1.	Long, long ago, when the gods and goddesses used to mingle in the affairs of mortals,	√							
614	XXIX	2.	there was a small kingdom on the slope of Mount Wayang in West Java.						√		
615	XXIX	3.	The King, named Sang Prabu, was a wise man.					√		√	
616	XXIX	4.	He had an only daughter, called Princess Teja Nirmala,	√						√	
617	XXIX	5.	who was famous for her beauty.					√		√	
618	XXIX	6.	However, she was not married.					√			√
619	XXIX	7.	One day Sang Prabu made up his mind to settle the matter by a show of strength.	√						√	
620	XXIX	8.	After that, Prince of Blambangan, named Raden Begawan, won the competition.	√						√	

621	XXIX	9.	Unfortunately, the wicked fairy, Princess Segara, fell in love with Raden Begawan			√					√
622	XXIX	10.	and used magic power to render him unconscious and forget his wedding.	√							√
623	XXIX	11.	When Sang Prabu was searching,	√						√	
624	XXIX	12.	Raden Begawan saw the king			√				√	
625	XXIX	13.	and soon realized that he had been enchanted by the wicked fairy.			√				√	
626	XXIX	14.	The fairy could not accept this,	√							√
627	XXIX	15.	so she killed Raden Begawan.	√							√
628	XXIX	16.	When Princess Teja Nirmala heard this,			√					√
629	XXIX	17.	she was very sad.					√			√
630	XXIX	18.	So a nice fairy took her to the Kahyangan.	√							√
631	XXIX	19.	The story goes that on certain moonlight nights,	√							
632	XXIX	20.	one can hear the sound of music in the air above from the top of the mountain.			√					
633	XXIX	21.	It indicates that Sang Prabu and his daughter have not met each other till dawn.	√							
634	XXIX	22.	when it is time for them to part and to meet again on another moonlight night.					√			
635	XXX	1.	A long time ago, there lived on the island of Bali a giant like creature named Kbo Iwo.	√						√	
636	XXX	2.	The people of Bali used to say that Kbo Iwo was everything, a destroyer as well as a creator.	√						√	
637	XXX	3.	He was satisfied with the meal,					√		√	
638	XXX	4.	but this meant for the Balinese people enough food for a thousand men.					√			
639	XXX	5.	Difficulties arose	√							
640	XXX	6.	when for the first time the barns were almost empty					√			
641	XXX	7.	and the new harvest was still a long way off.					√			

642	xxx	8.	This made Kbo Iwo wild with great anger.					√		√	
643	xxx	9.	In his hunger, he destroyed all the houses and even all the temples.	√						√	
644	xxx	10.	It made the Balinese turn to rage.	√							
645	xxx	11.	So, they came together to plan steps to oppose this powerful giant by using his stupidity.	√							
646	xxx	12.	They asked Kbo Iwo to build them a very deep well,	√							
647	xxx	13.	and rebuild all the houses and temples he had destroyed.	√							
648	xxx	14.	After they fed Kbo Iwo,	√							
649	xxx	15.	he began to dig a deep hole.	√						√	
650	xxx	16.	One day he had eaten too much,		√					√	
651	xxx	17.	he fell asleep in the hole.	√						√	
652	xxx	18.	The oldest man in the village gave a sign,	√						√	
653	xxx	19.	and the villagers began to throw the limestone they had collected before into the hole.	√							
654	xxx	20.	The limestone made the water inside the hole boiling.	√							
655	xxx	21.	Kbo Iwo was buried alive.	√						√	
656	xxxI	1.	One sunny day, a very forgetful professor got down on a grassy bank	√						√	
657	xxxI	2.	and began to look at the insects through his magnifying glass.			√				√	
658	xxxI	3.	Now when the professor left for home,	√						√	
659	xxxI	4.	he forgot all about his magnifying glass,			√				√	
660	xxxI	5.	so straight away all the insects gathered round	√							
661	xxxI	6.	“this is just the thing we need..!”				√				
662	xxxI	7.	and they jumped for joy.	√							
663	xxxI	8.	“when the birds fly down to gobble us up, we’ll give them a fright for a change..!”				√				



664	XXXI	9.	.. and so they did.	√							
665	XXXI	10.	The birds had never seen such hideous creatures.			√					
666	XXXI	11.	They took off squawking with fright and never flew down again.	√							
667	XXXII	1.	Once there was a hungry fox.						√	√	
668	XXXII	2.	She went out in search of food.	√							√
669	XXXII	3.	She wandered here and there.			√					√
670	XXXII	4.	But she failed miserably to get food anywhere.	√							√
671	XXXII	5.	At last she saw a crow sitting on the top of a tree.			√					√
672	XXXII	6.	He had a piece of cheese in his beak.					√		√	
673	XXXII	7.	The fox wanted to get his piece of cheese in his beak.			√				√	
674	XXXII	8.	The fox wanted to get this piece of cheese at all.			√				√	
675	XXXII	9.	She reached near the tree.	√							√
676	XXXII	10.	She thought of a plan there and then.			√					√
677	XXXII	11.	She began to praise the black crow.	√							√
678	XXXII	12.	She said to him, "You are very beautiful to look at. Your beak is equally very pretty. Your voice is as sweet as the honey itself."				√				√
679	XXXII	13.	The crow was a fool of the first water.					√			
680	XXXII	14.	He was immediately puffed up.					√		√	
681	XXXII	15.	Without thinking twice he began to caw-caw.	√						√	
682	XXXII	16.	As soon as he opened his mouth	√						√	
683	XXXII	17.	the piece of cheese fell down on the ground below.	√							
684	XXXII	18.	The cunning fox picked it up.	√							
685	XXXII	19.	She swallowed it at once.	√							√
686	XXXII	20.	The poor crow remained without cheese.	√							

687	XXXII	21.	He proved himself extremely foolish.	√						√	
688	XXXII	22.	The simple flattery of the fox made the silly crow lose his piece of cheese.								
689	XXXII	23.	After devouring the cheese the clever fox left the place saying : 'You are very black.				√			√	
690	XXXII	24.	Your voice is very ugly.					√			
691	XXXII	25.	You sing hoarse.	√							
692	XXXII	26.	You are an owl'.					√			
693	XXXII	27.	The simple crow was cut to the quick.	√							
694	XXXII	28.	But what he could do now.	√						√	
695	XXXII	29.	It was too late.					√			
696	XXXII	30.	He had become a prey of flattery.					√		√	
697	XXXII	31.	He had been a victim of his own foolishness.					√		√	
698	XXXIII	1.	Once upon a time, there was a nervous little chipmunk.						√		
699	XXXIII	2.	She was always afraid that something bad happened to her.					√			√
700	XXXIII	3.	One day, she heard a little noise.			√					√
701	XXXIII	4.	It was really only an apple that fell to the ground.	√				√			
702	XXXIII	5.	and said "The sky is falling in."				√				√
703	XXXIII	6.	But the little Chipmunk was afraid					√			√
704	XXXIII	7.	Then she ran away as fast as she could go.	√							√
705	XXXIII	8.	Soon she met an old brother Chipmunk,	√							√
706	XXXIII	9.	who asked, "Where are you running to, little Chipmunk?"				√			√	
707	XXXIII	10.	And the little Chipmunk answered, "The sky is falling in, and I am running away."				√				√
708	XXXIII	11.	"The sky is falling in?" said the old brother Chipmunk.				√			√	
709	XXXIII	12.	And he told the story to his brother chipmunk, until at last there	√			√	√		√	

			were a hundred brother Chipmunks shouting, "The sky is falling in."								
710	XXXIII	13.	Soon the larger animals heard what the Chipmunks were saying.	√		√					
711	XXXIII	14.	The Deer,the heep, the Pig, the Camel, the Tiger, and the Elephant began to say, "The sky is falling in."				√				
712	XXXIII	15.	Then the wise Lion heard all the noise			√				√	
713	XXXIII	16.	and wanted to know what was happening.			√				√	
714	XXXIII	17.	He stopped all the animals and asked, "What are you saying?"	√			√			√	
715	XXXIII	18.	The brother Chipmunks said, "Oh we heard it from that little Chipmunk!"				√			√	
716	XXXIII	19.	And the Lion said, "Little Chipmunk, what made you say that the sky was falling in?"				√			√	
717	XXXIII	20.	And the little Chipmunk said, "I saw it there near the tree."				√				√
718	XXXIII	21.	"Well," said the Lion, "Come with me and I will show you how something". "Now get on my back."				√			√	
719	XXXIII	21.	The Lion took her on his back,	√						√	
720	XXXIII	22.	and asked the animals to stay where they were until they returned.	√√				√		√	
721	XXXIII	23.	Then he showed the little Chipmunk that the apple had fallen to the ground.	√√						√	
722	XXXIII	24.	This made the noise that had made her afraid.	√				√			
723	XXXIII	25.	The little Chipmunk said, "Oh, I see. The sky is not falling in."				√				√
724	XXXIII	26.	The Lion said, "Let's go back and tell the other animals."				√			√	
725	XXXIII	27.	So they went back.	√							
726	XXXIII	28.	At last all the animals knew that the sky was not falling in.			√					
727	XXXIV	1.	Seven worms were walking happily.	√							
728	XXXIV	2.	Their mother was leading them.	√							√
729	XXXIV	3.	They had just had their breakfast on a big tree near a river.	√							
730	XXXIV	4.	"Let's go home," Mama Worm said. "Come on, children."				√				√

731	XXXIV	5.	Suddenly, a cricket said, “Your last child is ugly!”				√				
732	XXXIV	6.	“Ugly?” asked Mama Worm.				√				√
733	XXXIV	7.	Then she looked at the child.			√					√
734	XXXIV	8.	He was not the same as her other children.					√		√	
735	XXXIV	9.	“Hey, ugly!” she said. “You are not my child. Go away!”				√				√
736	XXXIV	10.	The little brown worm walked away.	√						√	
737	XXXIV	11.	He was very sad.					√		√	
738	XXXIV	12.	When he was near a lake, he looked into the water.			√		√		√	
739	XXXIV	13.	“Oh, how ugly I am,” he cried.				√			√	
740	XXXIV	14.	“You are not ugly,” said a voice.				√				
741	XXXIV	15.	“Oh, I find you, my child.”				√				
742	XXXIV	16.	The worm looked around.			√				√	
743	XXXIV	17.	There was a beautiful big caterpillar and her children.					√			√
744	XXXIV	18.	They all looked the same as he.			√				√	
745	XXXIV	19.	“They may call you Ugly,” said Mother Caterpillar.				√			√	
746	XXXIV	20.	“But you are the most beautiful child in the world. One day, you will turn into a beautiful butterfly.”				√			√	
747	XXXV	1.	There was once an honest Woodsman						√	√	
748	XXXV	2.	who lived with his family in a forest.	√						√	
749	XXXV	3.	He worked hard, cutting down trees	√						√	
750	XXXV	4.	so he could sell the firewood.	√						√	
751	XXXV	5.	This is how he supported his family.	√				√		√	
752	XXXV	6.	All day long you could hear the sound of his faithful axe ringing through the woods.			√					
753	XXXV	7.	One day he was cutting down trees near the edge of a deep pool of water in the forest.	√						√	

754	XXXV	8.	With strong, steady strokes he chopped away until it grew quite late in the day.	√				√√		√	
755	XXXV	9.	The Woodsman was tired, and his strokes were not as strong					√		√	
756	XXXV	10.	for he had been working since early morning,	√				√		√	
757	XXXV	11.	and steady as they had been.							√	
758	XXXV	12.	He raised his tired arms high for a final blow	√						√	
759	XXXV	13.	and his axe slipped, flew out of his hands and landed with a 'plonk' into the pool, sinking to the bottom.	√							
760	XXXV	14.	The Woodsman cried out, "No! All is lost!"				√			√	
761	XXXV	15.	As he stood, wringing his hands, pulling his hair and weeping, the god Mercury suddenly appeared.	√						√	
762	XXXV	16.	"What is wrong Woodsman?" asked the god.				√			√	
763	XXXV	17.	The Woodsman wept, "My axe fell into the water! It is too deep and I cannot get it back! My axe is all I have to make a living with, and I don't have enough money to buy a new one. My family will have nothing to eat."				√			√	
764	XXXV	18.	Hearing this, Mercury dove with a splash down to the bottom of the pool.	√							
765	XXXV	19.	When he surfaced he held in his hand an axe that glinted in the setting sun, for this axe was made of pure gold!	√						√	
766	XXXV	20.	Mercury held up the golden axe and asked, "Is this your axe, Woodsman?"	√							
767	XXXV	21.	The Woodman's mouth fell open	√						√	
768	XXXV	22.	and his eyes grew large with desire	√						√	
769	XXXV	23.	as he looked at the golden axe,			√				√	
770	XXXV	24.	but he shook his head.	√						√	
771	XXXV	25.	"No. That is not my axe."				√			√	
772	XXXV	26.	Mercury dove again with a splash down to the bottom of the pool.	√						√	
773	XXXV	27.	This time when he surfaced he held in his hand an axe that sparkled like the silvery drops of water falling from it, for it was	√						√	

			made of pure silver!									
774	XXXV	28.	“Is this your axe, Woodsman?” asked Mercury.				√				√	
775	XXXV	29.	The honest Woodsman gazed with amazement at the beautiful silver axe,			√					√	
776	XXXV	30.	but again shook his head	√							√	
777	XXXV	31.	and said, “No. That is not my axe. My axe is just an ordinary old axe with a plain wooden handle.”			√					√	
778	XXXV	32.	Mercury dove down for the third time with a splash,	√							√	
779	XXXV	33.	and when he surfaced he held in his hand the Woodman’s battered old axe.	√							√	
780	XXXV	34.	“Is this your axe, Woodsman?” he asked.				√				√	
781	XXXV	35.	The Woodsman was so glad his axe had been found!					√			√	
782	XXXV	36.	He cried out, “That’s my axe!”				√				√	
783	XXXV	37.	He eagerly took the axe	√							√	
784	XXXV	38.	and thanked the kind god again and again.	√							√	
785	XXXV	39.	Mercury looked at the Woodman and smiled.			√					√	
786	XXXV	40.	“I admire your honesty, Woodsman. And it shall be rewarded. You may keep all three axes, the gold and the silver as well as your own.”				√				√	
787	XXXV	41.	And then Mercury disappeared as suddenly as he had come.	√							√	
788	XXXV	42.	The Woodsman gathered the three axes in his arms	√							√	
789	XXXV	43.	and hurried home where he was met by his wife.	√√							√	
790	XXXV	44.	She was so happy					√			√	
791	XXXV	45.	when she saw the gold and silver axes,			√					√	
792	XXXV	46.	she cried out, “Husband! We’ll never be hungry again!”				√				√	
793	XXXVI	1.	Once, there were two man were travelling together.							√	√	
794	XXXVI	2.	They were best friends					√			√	

795	XXXVI	3.	and they always did everything together.	√						√	
796	XXXVI	4.	On the way, they suddenly met bear.	√						√	
797	XXXVI	5.	They felt scared and tried to save themselves.	√				√		√	
798	XXXVI	6.	Suddenly, their friendship was gone.	√							
799	XXXVI	7.	One of them individually climbed up quickly into tree	√						√	
800	XXXVI	8.	and covered himself in the branches.	√						√	
801	XXXVI	9.	The other one fell flat on the ground	√						√	
802	XXXVI	10.	because he saw that he would be attacked.			√				√	
803	XXXVI	11.	The man held his breath	√						√	
804	XXXVI	12.	and pretended appearance of death.	√						√	
805	XXXVI	13.	He held his breath as long as he could	√						√	
806	XXXVI	14.	because he knew that bear would not attack dead people.			√				√	
807	XXXVI	15.	The bear came up	√							
808	XXXVI	16.	and felt with his nose.	√							
809	XXXVI	17.	Bear smelt him all over.			√				√	
810	XXXVI	18.	The bear soon left him,	√						√	
811	XXXVI	19.	because bear would not touch a dead body.	√							
812	XXXVI	20.	When bear was quite gone,	√							
813	XXXVI	21.	the other man got down from the tree	√						√	
814	XXXVI	22.	and humorously asked his friend about what the bear had whispered in his ear.	√√						√	
815	XXXVI	23.	Then, his friend said that the bear gave him advice.	√			√			√	
816	XXXVI	24.	The other man then asked what the bear advised him.				√			√	
817	XXXVI	25.	Then, his friends said that the bear advised him not to travel with someone who leaves his friends at the approach of danger.				√			√	

818	XXXVII	1.	Once there was a very small duck with a very loud quack.						√	√	
819	XXXVII	2.	He is called as quackling.	√						√	
820	XXXVII	3.	He was clever					√		√	
821	XXXVII	4.	and worked hard.	√						√	
822	XXXVII	5.	He was very rich.					√		√	
823	XXXVII	6.	Indeed, the king himself owed him some.	√						√	
824	XXXVII	7.	A year went by, then two, and then three, and the king never paid him back.	√√						√	
825	XXXVII	8.	He felt that it was the time for him to see the king			√		√		√	
826	XXXVII	9.	and got his money back.	√						√	
827	XXXVII	10.	So he took a bag for the money,	√						√	
828	XXXVII	11.	and started to go to the castle.	√						√	
829	XXXVII	12.	In his journey to the castle,								
830	XXXVII	13.	he quackling and saying that he wanted his money back.	√		√				√	
831	XXXVII	14.	Before long, he met ladder, river, and beehive.	√						√	
832	XXXVII	15.	They were wondering where quackling wanted to go to that time.			√√					
833	XXXVII	16.	They wondered if they could accompany him to the castle.			√					
834	XXXVII	17.	Then Quackling “One can never have too many friends”				√				
835	XXXVII	18.	and he asked him into his bag.	√						√	
836	XXXVII	19.	Soon after, Quackling arrived at the king’s castle.	√						√	
837	XXXVII	20.	He protested right up to the guards	√						√	
838	XXXVII	21.	and told them that came for his money.	√						√	
839	XXXVII	22.	The guards went inside and told the king.	√						√	
840	XXXVII	23.	The king thought that he could easily make Quackling gave up.			√				√	



841	XXXVII	24.	The king ordered the guards to put the Quackling in the pit	√						√	
842	XXXVII	25.	so they put Quackling in the pit	√							
843	XXXVII	26.	and left him there.	√						√	
844	XXXVII	27.	Quackling cried for help.		√					√	
845	XXXVII	28.	He then remember ladder.			√				√	
846	XXXVII	29.	So he called out ladder to help him.	√						√	
847	XXXVII	30.	Quick as a blink, ladder was put of the bag.	√							
848	XXXVII	31.	Ladder leaned the king against the side of the pit,	√						√	
849	XXXVII	32.	and climbed out.	√						√	
850	XXXVII	33.	Then Quackling stood there, calling the king.	√						√	
851	XXXVII	34.	The king did not give up so easily also.	√						√	
852	XXXVII	35.	He then ordered the guards to put Quackling in the pot	√						√	
853	XXXVII	36.	and set it on the fire.	√						√	
854	XXXVII	37.	“Help!” cried Quackling.				√			√	
855	XXXVII	38.	“I am in a atew!” then he remembered River.				√			√	
856	XXXVII	39.	So he called out River.	√						√	
857	XXXVII	40.	Quack as a wink, river came out of the bag.	√							
858	XXXVII	41.	River put out the fire	√							
859	XXXVII	42.	and flowed away.	√							
860	XXXVII	43.	Then Quackling got out	√						√	
861	XXXVII	44.	and continued calling for the king.	√						√	
862	XXXVII	45.	Then the kings asked guards to bring Quackling to him.	√						√	
863	XXXVII	46.	So they brought Quackling to the king.	√							
864	XXXVII	47.	The king grabbed him.	√						√	

865	XXXVII	48.	Quackling cried for help.		√					√	
866	XXXVII	49.	Quick as you can think, beehive was out of the bag.					√			
867	XXXVII	50.	The bees rushed from the hive	√							
868	XXXVII	51.	and started to sting the king.	√							
869	XXXVII	52.	He fled from the castle,	√						√	
870	XXXVII	53.	and the bees followed.	√							
871	XXXVII	54.	“Hooray!” cried the people of the castle,				√				
872	XXXVII	55.	and the prime minister said, “We never liked the king anyway.”				√			√	
873	XXXVII	56.	So they put Quackling on the throne	√							
874	XXXVII	57.	and gave him a crown.	√						√	
875	XXXVII	58.	“Will you be our king?” said the guards.				√			√	
876	XXXVII	59.	“Why not?” said Quackling. “One can never have too many friends.”				√			√	
877	XXXVIII	1.	A long time ago in East Java there were two strong animals, Sura and Baya.					√		√	
878	XXXVIII	2.	Sura was a shark					√		√	
879	XXXVIII	3.	and Baya was a crocodile.					√		√	
880	XXXVIII	4.	They lived in the sea.	√						√	
881	XXXVIII	5.	Actually, they were friends.					√		√	
882	XXXVIII	6.	they were very greedy.					√		√	
883	XXXVIII	7.	But when they were hungry,					√		√	
884	XXXVIII	8.	They did not want to share their food.	√						√	
885	XXXVIII	9.	They would fight for it	√						√	
886	XXXVIII	10.	and never stop fighting until one of them gave up.	√						√	
887	XXXVIII	11.	It was a very hot day.					√			

888	XXXVIII	12.	Sura and Baya were looking for some food.	√						√	
889	XXXVIII	13.	Suddenly, Baya saw a goat.			√				√	
890	XXXVIII	14.	“Yummy, this is my lunch,” said Baya.				√			√	
891	XXXVIII	15.	“No way! This is my lunch. You are greedy! I had not eaten for two days!” said Sura.				√			√	
892	XXXVIII	16.	Then Sura and Baya fought again.	√						√	
893	XXXVIII	17.	After several hours, they were very tired.					√		√	
894	XXXVIII	18.	Sura had a plan to stop their bad behavior.					√		√	
895	XXXVIII	19.	“I’m tired of fighting, Baya,” said Sura.				√			√	
896	XXXVIII	20.	“Me too. What should we do to stop fighting? Do you have any idea?” asked Baya.				√			√	
897	XXXVIII	21.	“Yes, I do. Let’s share our territory. I live in the water, so I look for food in the sea. And you live on the land, right? So, you look for the food also on the land. The border is the beach, so we will never meet again. Do you agree?” asked Sura.				√			√	
898	XXXVIII	22.	“Hmm... let me think about it. OK, I agree. From today, I will never go to the sea again. My place is on the land,” said Baya.				√			√	
899	XXXVIII	23.	Then they both lived in the different places.	√						√	
900	XXXVIII	24.	But one day, Sura went to the land	√						√	
901	XXXVIII	25.	and looked for some food in the river.	√						√	
902	XXXVIII	26.	He was very hungry					√		√	
903	XXXVIII	27.	and there was not much food in the sea.						√	√	
904	XXXVIII	28.	Baya was very angry					√		√	
905	XXXVIII	29.	when he knew that Sura broke the promise.			√				√	
906	XXXVIII	30.	“Hey, what are you doing here? This is my place. Your place is in the sea!”				√			√	
907	XXXVIII	31.	“But, there is water in the river, right? So, this is also my place!” said Sura.				√			√	

908	XXXVIII	32.	Then Sura and Baya fought again.	√						√	
909	XXXVIII	33.	They both hit each other.	√						√	
910	XXXVIII	34.	Sura bite Baya's tail.							√	
911	XXXVIII	35.	Baya did the same thing to Sura.	√						√	
912	XXXVIII	36.	He bit very hard until Sura finally gave up.	√						√	
913	XXXVIII	37.	He went back to the sea.	√						√	
914	XXXVIII	38.	Baya was very happy.					√		√	
915	XXXVIII	39.	He had his place again.					√		√	
916	XXXVIII	40.	The place where they were fighting was a mess.					√			
917	XXXVIII	41.	Blood was everywhere.					√			
918	XXXVIII	42.	People then always talked about the fight between Sura and Baya.	√							
919	XXXVIII	43.	They then named the place of the fight as Surabaya,	√							
920	XXXVIII	44.	it's from Sura the shark and Baya the crocodile.					√			
921	XXXVIII	45.	People also put their war as the symbol of Surabaya city.	√							
922	XXXIX	1.	DEER have horns, right?					√			
923	XXXIX	2.	But a long time ago, the deer did not have horns.					√			
924	XXXIX	3.	Instead, dogs had horns.					√			
925	XXXIX	4.	How did the deer get the horns?	√							
926	XXXIX	5.	Here is the story.					√			
927	XXXIX	6.	It was a very hot day.					√			
928	XXXIX	7.	A couple of deer went to a river to drink.	√							
929	XXXIX	8.	They were husband and wife.					√			
930	XXXIX	9.	After arriving at the lake, they immediately drank some water.	√							
931	XXXIX	10.	Suddenly, the wife saw an animal coming.			√					√

932	XXXIX	11.	"My husband, who is he? Wow! He is very handsome with his horns," said the female deer.				√				√
933	XXXIX	12.	"Oh, that's my friend. He is a dog. By the way, did you say he was more handsome than me?" asked the male deer				√			√	
934	XXXIX	13.	He was jealous.					√		√	
935	XXXIX	14.	"Of course not, you are still more handsome than he is. But I have to admit that his horns are beautiful. If you have those horns, I think you will look very attractive."				√				√
936	XXXIX	15.	"Ok, then, I have an idea how to take the horns from the dog. Just wait here."				√			√	
937	XXXIX	16.	"Hi, how are you?" asked the stag to the dog.				√			√	
938	XXXIX	17.	"I'm just fine," answered the dog.				√				
939	XXXIX	18.	"How about you?"				√			√	
940	XXXIX	19.	"Not really good. You see my wife over there? He thinks that I cannot run fast like other male deer. Do you mind if we have a running match? I really want to practice," said the stag.				√				
941	XXXIX	20.	"Don't worry, my friend. Let's have the running match now."				√				
942	XXXIX	21.	After that, the running match began.	√						√	
943	XXXIX	22.	The stag won.	√						√	
944	XXXIX	23.	Then, he tried to cheer the dog up.	√						√	
945	XXXIX	24.	"Well, don't be sad. You cannot run fast because you have your horns on your head. What if you let me wear the horns," asked the stag.				√				
946	XXXIX	25.	"OK, but please wear the horns carefully. I don't want them to be broken."				√			√	
947	XXXIX	26.	"Don't worry. I will be very careful," replied the stag.				√			√	
948	XXXIX	27.	And then he immediately put the horns on his head.	√						√	
949	XXXIX	28.	"Wow! My wife is right. I really look great with these horns," said the stag to himself.				√				
950	XXXIX	29.	Then, they started the running match again.	√						√	

951	XXXIX	30.	The male deer ran as fast as he could.	√						√	
952	XXXIX	31.	He ran very fast and did not stop.	√						√	
953	XXXIX	32.	He was trying to steal the dog's horns.	√						√	
954	XXXIX	33.	"Hey come back! Bring back my horns!" the dog was very angry.				√				
955	XXXIX	34.	Until now, dogs always try to catch deer.	√							
956	XXXIX	35.	The dogs want to get their horns back.			√					
957	XL	1.	Nyai Bagendit was a widow.					√			√
958	XL	2.	She was the richest person in the village.					√			√
959	XL	3.	She had a very big house filled with a lot of jewelry.					√			√
960	XL	4.	She also had many servants working for her.					√			√
961	XL	5.	Nyai Bagendit was also known for her bad attitude.					√			√
962	XL	6.	She did not like to help others.			√					√
963	XL	7.	Whenever the villagers needed some money,	√							√
964	XL	8.	they borrowed the money from her.	√							√
965	XL	9.	However, when they returned it,	√							
966	XL	10.	the villagers had to pay double.	√							
967	XL	11.	If they were not able to return the debt,					√			
968	XL	12.	Nyi Bagedit would ask her servants to take the villagers belongings.	√							√
969	XL	13.	Nyai Bagendit also hated beggars.			√					√
970	XL	14.	She thought that beggars were lazy people.			√					√
971	XL	15.	She never felt sorry to any beggars coming to her house.			√					√
972	XL	16.	So when the old beggar came to her house,	√							√
973	XL	17.	Nyai Bagendit immediately to ask her to go.	√							√

974	XL	18.	"Go away you lazy old woman! Go out of my house!"				√				√
975	XL	19.	"Please, Nyai, give me some money or just give me some food. I'm so hungry," said the beggar.				√				√
976	XL	20.	"Food? You asked for food? This is my house not a restaurant. Go now! I don't want to see you here!"				√				√
977	XL	21.	Nyai Bagendit then threw a stone to the old beggar.	√							√
978	XL	22.	The old beggar was very sad.					√			√
979	XL	23.	She then said, "Nyai Bagedit, I know you are the richest person in this village. You have anything but you never help other people. You are not grateful to God. Wait for the punishment from God. You will be punished!"				√				√
980	XL	24.	The old beggar then left Nyai Bagedit's house.	√							√
981	XL	25.	"Ha ha ha! You are right. I'm the richest person here. So no one can punish me, not even God can punish me!"				√				√
982	XL	26.	Nyai Bagendit was very arrogant.					√			√
983	XL	27.	Nyai Bagendit then went back to her big house.	√							√
984	XL	28.	Not long after that, an earthquake happened.	√							
985	XL	29.	Her house fell down.	√							
986	XL	30.	Nyai Bagendit cried for help.		√						√
987	XL	31.	The villagers just watch what happened to Nyai Bagendit and her house.			√					
988	XL	32.	They were amazed.					√			
989	XL	33.	They knew that God punished Nyai Bagendit for behaving badly and never helped other people.			√					
990	XL	34.	Slowly, the place where Nyai Bagedit's house stood became a lake.	√							
991	XL	35.	Since then, people named the lake as Situ Bagendit	√							
992	XL	36.	It means Lake of Bagendit.					√			
993	XLI	1.	A long time ago, lived a very rich family in Bali.	√							

994	XLI	2.	The father was Sidi Mantra.					√		√	
995	XLI	3.	He was very famous for his supernatural power.					√		√	
996	XLI	4.	He lived happily with his wife and his only child Manik Angkeran.	√						√	
997	XLI	5.	Manik Angkeran was a spoiled son.					√		√	
998	XLI	6.	He also had a bad habit.					√		√	
999	XLI	7.	He liked to gamble.					√		√	
1000	XLI	8.	Because of his bad habit, his parents soon became poor.					√			
1001	XLI	9.	They always advised Manik Angkeran to stop his bad habit,	√							
1002	XLI	10.	but he never listened to them.			√				√	
1003	XLI	11.	Instead he kept on begging for his parents to give him a lot of money.	√						√	
1004	XLI	12.	The parents then did not have the heart to see him begging.					√			
1005	XLI	13.	Sidi Mantra then went to Agung Mountain.	√						√	
1006	XLI	14.	There lived a mighty dragon with his great supernatural power.	√						√	
1007	XLI	15.	He could provide jewelries to those	√						√	
1008	XLI	16.	who could say the right prayers and ring the bell.	√							
1009	XLI	17.	Sidi Mantra had the bell					√		√	
1010	XLI	18.	and he also knew the prayers.			√				√	
1011	XLI	19.	"My name is Sidi Mantra. I have a problem. My son likes to gamble. He made me poor. And now he asks a lot of money. I want to give him some, but now I want him to promise to stop his bad behavior," explained Sidi Mantra				√			√	
1012	XLI	20.	after he met the dragon.	√						√	
1013	XLI	21.	Sidi Mantra then said the prayers							√	
1014	XLI	22.	and rang the bell.	√						√	
1015	XLI	23.	Suddenly, jewelries came out from the dragon's body.	√							



1016	XLI	24.	He was very happy					√		√	
1017	XLI	25.	and immediately brought the jewelries home.					√		√	
1018	XLI	26.	This time Sidi Mantra wanted Manik Angkeran really to stop gambling.			√				√	
1019	XLI	27.	The son then promised.			√				√	
1020	XLI	28.	But soon he broke the promise	√						√	
1021	XLI	29.	and he did not have any money again.					√		√	
1022	XLI	30.	He heard that his father got the jewelries from the dragon living in Agung Mountain.			√				√	
1023	XLI	31.	So he stole his father's bell then went there.	√						√	
1024	XLI	32.	After arriving at Agung Mountain,	√							
1025	XLI	33.	Manik Angkeran rang the bell.	√						√	
1026	XLI	34.	The dragon knew him.			√				√	
1027	XLI	35.	"I will give you anything you want but you have to promise to stop gambling. Remember the karma!"				√			√	
1028	XLI	36.	then the dragon gave him the jewelries.	√						√	
1029	XLI	37.	Manik Angkeran was very happy.					√		√	
1030	XLI	38.	Suddenly he had a bad idea.					√		√	
1031	XLI	39.	He wanted to kill the dragon			√				√	
1032	XLI	40.	and stole all his jewelries.	√						√	
1033	XLI	41.	The dragon knew his plan and with his great power			√				√	
1034	XLI	42.	he killed Manik Angkeran.	√						√	
1035	XLI	43.	Sidi Mantra was very sad.	√						√	
1036	XLI	44.	He asked the dragon to bring his son back to life.					√		√	
1037	XLI	45.	The dragon agreed	√						√	
1038	XLI	46.	but they had to live in different places.			√				√	

1039	XLI	47.	After a few moments, Manik Angkeran lived again.	√						√	
1040	XLI	48.	Then Sidi Mantra used a stick to make a big line between them on the ground.	√							
1041	XLI	49.	From the line, water flowed.	√							
1042	XLI	50.	Soon it became a river.					√			
1043	XLI	51.	Finally it became a strait.					√			
1044	XLI	52.	It separated Java and Bali.	√							
1045	XLI	53.	People then named the strait as Bali Strait.	√							
1046	XLII	1.	IN a small village, a girl lives with her mother.	√							√
1047	XLII	2.	The girl is very beautiful.					√			√
1048	XLII	3.	Every day she puts make-up	√							√
1049	XLII	4.	and wears her best clothes.	√							√
1050	XLII	5.	She doesn't like to help her mother work in a field.			√					√
1051	XLII	6.	The girl is very lazy.					√			√
1052	XLII	7.	"Hello, pretty lady. Who is the woman behind you?" asks them.				√				
1053	XLII	8.	"She is my servant," answers the girl.				√				√
1054	XLII	9.	One day, the mother asks the girl to accompany her to go to the market to buy some food.	√							√
1055	XLII	10.	At first the girl refuses,			√					√
1056	XLII	11.	but the mother persuades her by saying they are going to buy new clothes.	√							√
1057	XLII	12.	The girl finally agrees.			√					√
1058	XLII	13.	But she asks her mother to walk behind her.	√							√
1059	XLII	14.	She doesn't want to walk side by side with her mother.			√					√
1060	XLII	15.	Although her mother is very sad,					√			√
1061	XLII	16.	she agrees to walk behind her daughter.			√					√

1062	XLII	17.	On the way to the market, everybody admires the girl's beauty.			√					
1063	XLII	18.	They are also curious.					√			
1064	XLII	19.	Behind the beautiful girl, there is an old woman with a simple dress.						√		√
1065	XLII	20.	The girl and her mother look very different!					√			√
1066	XLII	21.	The mother is very sad,					√			√
1067	XLII	22.	but she doesn't say anything.	√							√
1068	XLII	23.	The girl and the mother meet other people.	√							√
1069	XLII	24.	Again they ask who the woman behind the beautiful girl.	√							
1070	XLII	25.	Again the girl answers that her mother is her servant.	√							√
1071	XLII	26.	She always says that her mother is her servant every time they meet people.	√			√	√			√
1072	XLII	27.	At last, the mother cannot hold the pain anymore.	√							√
1073	XLII	28.	She prays to God to punish her daughter.	√							√
1074	XLII	29.	God answers her prayer.	√							
1075	XLII	30.	Slowly, the girl's leg turns into stone.	√							√
1076	XLII	31.	The process continues to the upper part of the girl's body.	√							
1077	XLII	32.	The girl is very panicky.					√			√
1078	XLII	33.	"Mother, please forgive me!"				√				√
1079	XLII	34.	she cries and ask her mother to forgive her.		√						√
1080	XLII	35.	But it's too late.					√			
1081	XLII	36.	Her whole body finally becomes a big stone.					√			√
1082	XLII	37.	Until now people still can see tears falling down the stone.			√					
1083	XLII	38.	People then call it the crying stone or batu menangis.	√							
1084	XLIII	1.	A long time ago, there was a kingdom in Simeulue, Nanggroe Aceh Darussalam.						√		

1085	XLIII	2.	The king and the queen had a son, Prince Rohib.					√			
1086	XLIII	3.	They loved the prince very much			√				√	
1087	XLIII	4.	and they always gave him anything he wanted.	√						√	
1088	XLIII	5.	That's why the prince grew as a spoiled young man.	√						√	
1089	XLIII	6.	The prince was then sent to study in a school.	√						√	
1090	XLIII	7.	The King told him to study seriously.	√						√	
1091	XLIII	8.	But because the prince was used to be spoiled,	√						√	
1092	XLIII	9.	he couldn't finish his study in time.	√						√	
1093	XLIII	10.	The King was so angry.					√		√	
1094	XLIII	11.	He realized his mistake.			√				√	
1095	XLIII	12.	He wanted to give the prince a lesson.			√				√	
1096	XLIII	13.	He then ordered the prince to leave the palace	√						√	
1097	XLIII	14.	and became a merchant.					√		√	
1098	XLIII	15.	"I will give you some money. " Prince Rohib was sad.				√			√	
1099	XLIII	17.	He knew his father was angry with him			√				√	
1100	XLIII	18.	because he was a spoiled boy.					√		√	
1101	XLIII	19.	He then promised himself that he could become a great merchant.	√						√	
1102	XLIII	20.	After he left the palace,	√						√	
1103	XLIII	21.	he went to a village.			√				√	
1104	XLIII	22.	While he was walking,	√						√	
1105	XLIII	23.	he saw some kids were trying to shoot a bird using their slingshots.			√				√	
1106	XLIII	24.	"Stop... Don't hurt the bird!" Rohib tried to stop the kids.				√			√	
1107	XLIII	25.	"Hey, it's none of your business," replied one of the kids.				√			√	
1108	XLIII	26.	"I'll give you some money if you stop hurting the bird," said				√			√	

			Rohib.									
1109	XLIII	27.	After that, he gave some money to those kids.	√							√	
1110	XLIII	28.	Later on his journey, Rohib saw some men were torturing a snake.			√					√	
1111	XLIII	29.	Again, he asked them to stop hurting the snake.	√							√	
1112	XLIII	30.	He also gave them some money.	√							√	
1113	XLIII	31.	He kept on giving some money to people who tortured animals.	√							√	
1114	XLIII	32.	Finally he ran out of money.	√							√	
1115	XLIII	33.	He was so worried.					√			√	
1116	XLIII	34.	He knew he could not become a merchant without any money in his pocket.			√					√	
1117	XLIII	35.	He was also scared of going home.					√			√	
1118	XLIII	36.	He knew that his father would be very angry at him.			√					√	
1119	XLIII	37.	The prince then went to the forest	√							√	
1120	XLIII	38.	because he didn't know anywhere to go.			√					√	
1121	XLIII	39.	He was so tired,					√			√	
1122	XLIII	40.	so he took some rest.	√							√	
1123	XLIII	41.	While he was sitting under a big tree, a giant snake came to him.	√							√	
1124	XLIII	42.	He was so scared.					√			√	
1125	XLIII	43.	"Don't worry, young man. I will not eat you," said the giant snake.				√				√	
1126	XLIII	44.	"You...you can talk? Who are you?" Rohib asked.				√				√	
1127	XLIII	45.	"I am the king of snakes in this jungle. I heard you helped many animals from being tortured. Now, I want to give you a gift. This is Mentiko Betuah. This magical stone can give you anything you want."				√				√	
1128	XLIII	46.	Then the snake went deep into the forest.	√							√	
1129	XLIII	47.	The prince was very happy.					√			√	

1130	XLIII	48.	He asked the Mentiko Betuah to give him a lot of money.	√						√	
1131	XLIII	49.	Then he went home	√						√	
1132	XLIII	50.	and told his father that the money was from his business as a merchant.				√	√		√	
1133	XLIII	51.	Rohib kept the Mentiko Betuah carefully.	√						√	
1134	XLIII	52.	He then went to a goldsmith	√						√	
1135	XLIII	53.	and asked him to make the magical stone as a ring.	√							
1136	XLIII	54.	But the goldsmith stole the Mentiko Betuah.	√						√	
1137	XLIII	55.	Luckily Rohib had made friends to the animals.	√						√	
1138	XLIII	56.	He asked a cat, a dog, and a mouse to help him find Mentiko Betuah.	√						√	
1139	XLIII	57.	The dog followed the smell of the goldsmith,	√							
1140	XLIII	58.	and they found his hideaway.	√							
1141	XLIII	59.	However they could not enter his house	√							
1142	XLIII	60.	because it was locked.	√							
1143	XLIII	61.	Only the mouse was small enough to enter through a small hole in the door.	√							
1144	XLIII	62.	After waiting for a moment, the mouse came out of the house.	√							
1145	XLIII	63.	He said he could not find the magical stone.	√						√	
1146	XLIII	64.	After that they all went back to the palace.	√							
1147	XLIII	65.	The cat and the dog did not know that the mouse actually had found the magical stone.			√					
1148	XLIII	66.	He was hiding it in his mouth.	√						√	
1149	XLIII	67.	The mouse then gave the Mentiko Betuah to the prince.	√						√	
1150	XLIII	68.	Rohib was so happy					√		√	
1151	XLIII	69.	and said that the mouse was the hero.					√		√	

1152	XLIII	70.	The cat and the dog were jealous and angry.					√			
1153	XLIII	71.	They knew that the mouse had tricked them.			√					
1154	XLIII	72.	According to the local people, that's why until now cats and dogs always tried to catch mice.	√							
1155	XLIV	1.	A long time ago in Central Kalimantan, a great hunter named Sangi lived.	√						√	
1156	XLIV	2.	Every time he went to the jungle to go hunting,	√						√	
1157	XLIV	3.	he brought a lot of animals home.	√						√	
1158	XLIV	4.	Sangi lived with his family on a riverside.	√						√	
1159	XLIV	5.	As always, Sangi went to the jungle.	√						√	
1160	XLIV	6.	He saw some footprints of a wild hog.				√			√	
1161	XLIV	7.	He slowly followed the footprints.	√						√	
1162	XLIV	8.	The footprints ended in a big tree.	√						√	
1163	XLIV	9.	Sangi thought the hog was behind the tree.				√			√	
1164	XLIV	10.	Slowly he walked around the tree	√						√	
1165	XLIV	11.	then he was really amazed.						√	√	
1166	XLIV	12.	He saw a big dragon was trying to swallow a wild hog.	√			√			√	
1167	XLIV	13.	The hog was so big						√		
1168	XLIV	14.	that the dragon could not swallow it easily.	√							
1169	XLIV	15.	After several times trying to swallow,	√							
1170	XLIV	16.	finally the dragon gave up.	√							
1171	XLIV	17.	Suddenly, the dragon looked at Sangi.				√			√	
1172	XLIV	18.	He was really shocked!						√	√	
1173	XLIV	19.	He wanted to run very fast.				√			√	
1174	XLIV	20.	He thought the dragon would eat him alive.	√						√	

1175	XLIV	21.	Though Sangi had tried to run,	√						√	
1176	XLIV	22.	his feet could not move at all.	√						√	
1177	XLIV	23.	The dragon slowly came to him.	√						√	
1178	XLIV	24.	Then they were face to face.						√	√	
1179	XLIV	25.	When the dragon was exactly in front of him,						√		
1180	XLIV	26.	it turned into smoke.	√						√	
1181	XLIV	27.	When the smoke was gone	√							
1182	XLIV	28.	there was a handsome man.								
1183	XLIV	29.	He said, "Eat that wild hog. This is your punishment for seeing me try to eat."					√		√	
1184	XLIV	30.	"I can't. I am a human. I cannot eat a wild hog that big," said Sangi.					√		√	
1185	XLIV	31.	"Yes, you can. If you are a dragon, you can eat that hog," said the man.					√		√	
1186	XLIV	32.	Then Sangi changed into a dragon.	√						√	
1187	XLIV	33.	After that, he ate the hog.	√						√	
1188	XLIV	34.	Later, he changed back as a human.	√						√	
1189	XLIV	35.	"What happened to me? Why could I change as a dragon?" said Sangi.					√		√	
1190	XLIV	36.	"It also happened to me years ago. I did what you did. I saw a dragon ate then the dragon made me a dragon. It is great to be like us. We are half dragon and half human. You can change to be a dragon or human anytime you like. Besides that, you can be forever young. I'm more than 100 years old but I still look young right?" said the man.					√		√	
1191	XLIV	37.	He continued, "There is one condition that you have to do. Don't tell anyone that you are a half dragon and half human. If you did, you could be a dragon forever and unable to change back as human," said the man.					√		√	
1192	XLIV	38.	After that, he disappeared.							√	



1193	XLIV	39.	Since then, Sangi had two lives, one as a dragon and one as a human.						√	√	
1194	XLIV	40.	He also looked young although he was really old.				√		√	√	
1195	XLIV	41.	People always asked the secret,	√							
1196	XLIV	42.	but he never told them why he could look young forever.					√	√	√	
1197	XLIV	43.	On his 150th birthday, people could not stand it anymore.	√							
1198	XLIV	44.	More and more people asked him.	√						√	
1199	XLIV	45.	Sangi gave up.	√						√	
1200	XLIV	46.	He told them that he was actually a half dragon and half human.					√	√	√	
1201	XLIV	47.	People were laughing at him.			√				√	
1202	XLIV	48.	They did not believe that.				√				
1203	XLIV	49.	"I am a dragon!" screamed Sangi.					√		√	
1204	XLIV	50.	He was upset						√	√	
1205	XLIV	51.	because they did not believe him.				√			√	
1206	XLIV	52.	Right after Sangi finished saying that,	√						√	
1207	XLIV	53.	his body was shaking.						√	√	
1208	XLIV	54.	Slowly he changed as a dragon.	√						√	
1209	XLIV	55.	People were scared.						√		
1210	XLIV	56.	They were running away.	√							
1211	XLIV	57.	Sangi was really sad.						√	√	
1212	XLIV	58.	He regretted for telling them his secret.				√			√	
1213	XLIV	59.	He knew he could not live in the village with his family anymore.				√			√	
1214	XLIV	60.	He went to the river and lived there.	√						√	
1215	XLIV	61.	Since then, people named the river Sangi River.	√						√	

1216	XLV	1.	LONG time ago in Tasikmalaya, West Java, lived a young couple.	√							
1217	XLV	2.	They were farmers.					√			
1218	XLV	3.	They lived happily with their baby.	√						√	
1219	XLV	4.	The couple also had some animals.					√			
1220	XLV	5.	One of them was a tiger.					√		√	
1221	XLV	6.	When the couple went to work in the paddy field,	√							
1222	XLV	7.	the tiger looked after their baby.			√				√	
1223	XLV	8.	As usual, the couple went to the paddy field.	√							
1224	XLV	9.	Before they left,	√						√	
1225	XLV	10.	they asked the tiger to look after their baby.	√							
1226	XLV	11.	“We will go to the field now. Look after our baby, okay?” The tiger nodded.				√			√	
1227	XLV	12.	So, the couple went to the field.	√							
1228	XLV	13.	They worked from morning until afternoon.	√							
1229	XLV	14.	When the couple arrived home,	√						√	
1230	XLV	15.	the tiger welcomed them.	√						√	
1231	XLV	16.	The tiger acted differently.	√						√	
1232	XLV	17.	He wagged his tail	√						√	
1233	XLV	18.	and rubbed his body to the couple’s legs.	√						√	
1234	XLV	19.	He looked very happy.					√		√	
1235	XLV	20.	The husband became suspicious.					√		√	
1236	XLV	21.	“Why does this tiger behave strangely? He does not act as usual,” he thought.				√			√	
1237	XLV	22.	The husband looked at the tiger carefully.			√				√	
1238	XLV	23.	He was shocked.					√		√	

1239	XLV	24.	The tiger's mouth was full of blood.					√		√	
1240	XLV	25.	Then he remembered his baby.			√				√	
1241	XLV	26.	He thought the tiger had eaten the baby.			√				√	
1242	XLV	27.	"Why is your mouth full of blood?" he asked the tiger.				√			√	
1243	XLV	28.	"You must have done something bad for my baby! Have you killed him? Why did you do that?" he was very panicked.				√			√	
1244	XLV	29.	The husband took his knife and killed the tiger in anger.	√							
1245	XLV	30.	Then they both entered the house.	√							
1246	XLV	31.	They were shocked.					√			
1247	XLV	32.	They looked at each other.			√					
1248	XLV	33.	Their baby was sleeping peacefully in his cradle.		√						
1249	XLV	34.	He was not eaten by the tiger.	√						√	
1250	XLV	35.	Quickly, the wife took the baby	√						√	
1251	XLV	36.	and kissed him.	√						√	
1252	XLV	37.	The baby woke up.							√	
1253	XLV	38.	He opened his eyes	√						√	
1254	XLV	39.	and smiled.							√	
1255	XLV	40.	The couple found a very large snake under the cradle.	√							
1256	XLV	41.	The snake was dead and full of blood.					√			
1257	XLV	42.	"Oh, my wife," the husband said. "We have done a terrible thing. The tiger is not guilty! Look at the dead snake. The tiger must have killed him. He had saved our baby, but I killed him."				√			√	
1258	XLV	43.	"Oh, my God! What have I done? I am so sorry.				√				
1259	XLV	44.	Forgive me, my dear tiger.			√				√	
1260	XLV	45.	Forgive me, please?"				√			√	

1261	XLV	46.	The couple felt very guilty.					√			
1262	XLV	47.	They have killed their faithful tiger.	√						√	
1263	XLV	48.	It all happened	√							
1264	XLV	49.	because they did not check the baby first	√						√	
1265	XLV	50.	before they killed the tiger.	√						√	
1266	XLV	51.	Since then, the couple's village was called Panyalahan.	√							
1267	XLV	52.	The word Panyalahan derives from the word "nyalahan", which means "wrong guess".	√							
1268	XLVI	1.	Once upon a time, there was a kingdom.						√		
1269	XLVI	2.	The kingdom had a kind and wise kingdom named Prabu.					√		√	
1270	XLVI	3.	He and all his people lived in happiness.	√						√	
1271	XLVI	4.	There was only one thing that made Prabu and his people sad.						√	√	
1272	XLVI	5.	Prabu did not have any children.					√		√	
1273	XLVI	6.	There was no prince or princess in the kingdom.						√	√	
1274	XLVI	7.	One day, Prabu went to the jungle to pray God.	√						√	
1275	XLVI	8.	Everyday, he begged for a child.	√							
1276	XLVI	9.	And after several time, the dream came true.	√							
1277	XLVI	10.	The Queen got pregnant.					√		√	√
1278	XLVI	11.	All people in the kingdom felt happy so did Prabu and the king.					√			
1279	XLVI	12.	Many of them sent present to the place.	√							
1280	XLVI	13.	The queen gave birth of a beautiful princess	√						√	√
1281	XLVI	14.	and Prabu and all his people got happier.					√			
1282	XLVI	15.	Many of the people sent presents to the place.	√							
1283	XLVI	16.	Everyone in the kingdom loved her.			√					√

1284	XLVI	17.	So did the king and the Queen,	√		√					
1285	XLVI	18.	Everything she wanted must be realized			√					√
1286	XLVI	19.	she become a spoiled girl.					√			√
1287	XLVI	20.	Her 17th birthday was coming	√						√	√
1288	XLVI	21.	and Prabu prepared a beautiful necklace as her birthday present.	√							
1289	XLVI	22.	The party was so crowded					√			
1290	XLVI	23.	and all the people in the kingdom came	√						√	
1291	XLVI	24.	and attend the party.	√							
1292	XLVI	25.	And then, Prabu presented the necklace to his beloved daughter	√							
1293	XLVI	26.	and said that the beautiful necklace was presented by all people in the kingdom.	√			√				
1294	XLVI	27.	Suddenly, the princess threw necklace	√							√
1295	XLVI	28.	and said that she did not like the necklace.			√					√
1296	XLVI	29.	She said that she did not want to accept that necklace.			√					√
1297	XLVI	30.	All people, including Prabu and her Queen, were sad					√			
1298	XLVI	31.	and began to cry.		√						
1299	XLVI	32.	Then, there was a miracle.						√		
1300	XLVI	33.	Suddenly, the earth was crying.		√						
1301	XLVI	34.	It made a pool of water.	√							
1302	XLVI	35.	The palace was getting full.					√			
1303	XLVI	36.	Soon the palace became a big lake.	√							
1304	XLVI	37.	The lake sank the entire kingdom and became telaga warna (the lake of color).	√							
1305	XLVII	1.	A long time ago, the sun and the moon are a married couple					√			
1306	XLVII	2.	who lived on the earth	√							

1307	XLVII	3.	and were great friends of the sea.					√			
1308	XLVII	4.	One day, they invite the sea to visit them.	√							
1309	XLVII	5.	So the sea go along, with the fish and all the members of his family.	√							
1310	XLVII	6.	Suprisingly, the water begin to rise,	√							
1311	XLVII	7.	so that the sun and the moon have to climb up to the roof	√							
1312	XLVII	8.	because they do not want to be drowned,			√					
1313	XLVII	9.	then they climbed up into the sky ,	√							
1314	XLVII	10.	where they have remain ever since.					√			
1315	XLVIII	1.	Long ago, there were two brothers called Akomi and Ombah.						√	√	
1316	XLVIII	2.	They were ambitious and winning.					√		√	
1317	XLVIII	3.	Akomi, the elder brother, said, “If we become the King’s employees, we can make laws to collect more money from the people. We will become very rich.”				√			√	
1318	XLVIII	4.	They went to see King Aruya.	√						√	
1319	XLVIII	5.	Akomi said, “Your Majesty, let us be your ministers. We will make good laws. All your subjects will be happy. I am wise and clever. I know everything.”				√			√	
1320	XLVIII	6.	King Aruya said angrily, “That is not true! Nobody knows everything. For example, do you know how many stars there are in the sky? Guards! Throw this liar into the river of crocodiles!”				√			√	
1321	XLVIII	7.	Ombah’s hands trembled.					√		√	
1322	XLVIII	8.	Then he thought to himself, “King Aruya will also punish me if I say the wrong thing. My brother said he knew everything and his answer was wrong. So if I say the opposite, my answer will be right.”				√			√	
1323	XLVIII	9.	Ombah then said, to King Aruya, “Your majesty, I know nothing.”				√			√	
1324	XLVIII	10.	King Aruya said, “That is also a lie. Nobody knows nothing, truly! Everybody knows at least something. For example, you know your father’s name, don’t you? Guards! Throw him into the river of				√			√	

			crocodiles, too!"									
1325	XLIX	1.	A woman repeated a bit of gossip about a neighbor.	√								√
1326	XLIX	2.	Within a few days the whole community knew the story.			√						
1327	XLIX	3.	The person it concerned was deeply hurt and offended.					√				
1328	XLIX	4.	Later the woman responsible for spreading the rumor learned that it was completely untrue.					√√				√
1329	XLIX	5.	She was very sorry					√				√
1330	XLIX	6.	and went to a wise old sage to find out what she could do to repair the damage.	√								√
1331	XLIX	7.	"Go to the marketplace," he said, "and purchase a chicken, and have it killed. Then on your way home, pluck its feathers and drop them one by one along the road."				√				√	
1332	XLIX	8.	Although surprised by this advice,	√								√
1333	XLIX	9.	the woman did what she was told.	√								√
1334	XLIX	10.	The next day the wise man said, "Now go and collect all those feathers you dropped yesterday and bring them back to me."				√				√	
1335	XLIX	11.	The woman followed the same road,	√								√
1336	XLIX	12.	but to her dismay, the wind had blown the feathers all away.	√								√
1337	XLIX	13.	After searching for hours,	√								
1338	XLIX	14.	she returned with only three in her hand.	√								√
1339	XLIX	15.	"You see," said the old sage, "it's easy to drop them, but it's impossible to get them back. So it is with gossip. It doesn't take much to spread a rumor, but once you do, you can never completely undo the wrong."				√				√	√
13340	L	1.	There was a frog and a mouse						√		√	
13341	L	2.	that were very good friends.					√			√	
13342	L	3.	Their friendship grew sweeter and sweeter.	√								
13343	L	4.	They did not have the same kind of houses to live in.					√			√	

13344	L	5.	The mouse lived in a hole in the ground	√						√	
13345	L	6.	and the frog lived in water.	√						√	
13346	L	7.	The frog could live in water,	√						√	
13347	L	8.	but the mouse could not live in water.	√						√	
13348	L	9.	When they wanted to visit,			√				√	
13349	L	10.	the frog would have to come out of the water.	√						√	
13350	L	11.	When their visit was finished,	√							
13351	L	12.	the frog would hop back into the water,	√						√	
13352	L	13.	and the mouse would run back into his hole in the ground.	√						√	
13353	L	14.	One day the frog came out to visit with the mouse.	√						√	
13354	L	15.	Wickedness entered into his heart.	√							
13355	L	16.	He got some string	√						√	
13356	L	17.	and tied his foot and the mouse's foot together.	√							
13357	L	18.	He was just in play.					√		√	
13358	L	19.	Then the frog jumped back into the water with their feet still tied together.	√						√	
13359	L	20.	The mouse could not live in water,	√						√	
13360	L	21.	and it died.	√							
13361	L	22.	After a while the mouse bloated	√						√	
13362	L	23.	and came to the top of the water.	√						√	
13363	L	24.	A hawk saw him and,			√				√	
13364	L	25.	with a swoop, took both the dead mouse	√						√	
13365	L	26.	and the live frog up into the air.	√						√	
13366	L	27.	The hawk alighted in a tree	√						√	



13367	L	28.	and ate both of them.	√						√	
13368	L	29.	They both met death.	√						√	
13369	LI	1.	Once upon a time there lived a little girl named Snow White.	√							√
13370	LI	2.	She lived with her aunt and uncle	√							√
13371	LI	3.	because her parents were dead.					√			
13372	LI	4.	One day she heard her uncle and aunt talking about leaving Snow White in the castle			√					√
13373	LI	5.	because they both wanted to go to America			√					
13374	LI	6.	and they didn't have enough money to take Snow White.					√			√
13375	LI	7.	Snow White didn't want her uncle and aunt to do this			√					√
13376	LI	8.	so she decided it would be best if she ran away.	√		√					√
13377	LI	9.	The next morning she ran away from home	√							√
13378	LI	10.	when her aunt and uncle were having breakfast.	√							
13379	LI	11.	She ran away into the woods.	√							√
13380	LI	12.	Then she saw a little cottage.			√					√
13381	LI	13.	She knocked	√							√
13382	LI	14.	but no one answered	√							
13383	LI	15.	so she went inside and fell asleep.	√							√
13384	LI	16.	Meanwhile, the seven dwarfs were coming home from work.	√							
13385	LI	17.	They went inside.	√							
13386	LI	18.	There they found Snow White sleeping.	√							√
13387	LI	19.	Then Snow White woke up.	√							√
13388	LI	20.	She saw the dwarfs.			√					√
13389	LI	21.	The dwarfs said, "What's your name?"				√				

13390	LI	22.	Snow White said, "My name is Snow White."				√				√
13391	LI	23.	Doc, one of the dwarfs said, "If you wish, you may live here with us."				√				
13392	LI	24.	Snow White said, "Oh could I? Thank you."				√				√
13393	LI	25.	Then Snow White told the dwarfs the whole story				√				√
13394	LI	26.	and Snow White and the seven dwarfs lived happily ever after.	√							√
13395	LII	1.	On a summer day, when the hot weather made the animals thirsty	√							
13396	LII	2.	a Lion and a Bear came at the same time to a river to drink.	√							
13397	LII	3.	They, argued which one of them should drink first.	√			√				
13398	LII	4.	Soon, they were fighting.	√							
13399	LII	5.	When they stopped for a moment, they saw some eagles.	√		√					
13400	LII	6.	Those eagles were watching in the distance.								
13401	LII	7.	They waited for the one who would die first.	√							
13402	LII	8.	Finally the Lion and the Bear stopped fighting.	√							
13403	LII	9.	The Lion said, "It is better for us to be friends."				√				
13404	LIII	1.	Once upon a time there was a girl called Cinderella.						√		√
13405	LIII	2.	She lived with her stepsisters and stepmother.	√							√
13406	LIII	3.	They treated her badly.	√							
13407	LIII	4.	She had to do all the house work.	√							√
13408	LIII	5.	One day an invitation to the ball came to the family.	√							
13409	LIII	6.	But, her stepsisters would not let her go.	√							√
13410	LIII	7.	Cinderella was sad.					√			√
13411	LIII	8.	The stepsisters went to the ball without her.	√							√
13412	LIII	9.	Fortunately, the fairy godmother came	√							√

13413	LIII	10.	and helped her to get to the ball.	√							√
13414	LIII	11.	At the ball, Cinderella danced with the prince.		√						√
13415	LIII	12.	The prince fell in love with her			√				√	
13416	LIII	13.	and then married her.	√				√		√	
13417	LIII	14.	They lived happily ever after.	√							
13418	LIV	1.	Saint Valentine was a priest					√		√	
13419	LIV	2.	who lived long ago at the time of the Roman Emperor, Claudius II.	√						√	
13420	LIV	3.	Claudius Would not let soldiers marry.							√	
13421	LIV	4.	However, valentine secretly performed marriage services for them.	√						√	
13422	LIV	5.	Then, he was discovered	√						√	
13423	LIV	6.	and was thrown into jail	√						√	
13424	LIV	7.	On the day he was put to death he sent her a little note which he signed, Your Valentine.	√√						√	
13425	LIV	8.	valentine fell in love with the jailer's daughter			√				√	
13426	LIV	9.	while he was in prison.					√		√	
13427	LIV	10.	Nowadays, many people think that Saint Valentine's Day has something to do with that story.			√					
13428	LV	1.	Two farmers had a big horse.					√			
13429	LV	2.	It got angry					√			
13430	LV	3.	and often kicked the farmers.	√							
13431	LV	4.	This was fifty years ago,					√			
13432	LV	5.	when farmers used horses a lot.	√							
13433	LV	6.	The horse worked in the fields in the day	√							
13434	LV	7.	and slept in a stable at night.		√						
13435	LV	8.	The horse was a big animal,					√			

13436	LV	9.	and the entrance of its ears hit the top of the entrance.	√							
13437	LV	10.	The horse did not like this.			√					
13438	LV	11.	What can we do about this problem?	√							
13439	LV	12.	They often asked.	√							
13440	LV	13.	After a long time one of them thought of an answer.			√				√	
13441	LV	14.	He said Let's cut away the top of the entrance.				√				
13442	LV	15.	Then the entrance will be lugher.					√			
13443	LV	16.	So They found a say	√							
13444	LV	17.	and started cutting.	√							
13445	LV	18.	Their saw was old and not very good,					√			
13446	LV	19.	so the work was hard.					√			
13447	LV	20.	After a few minutes, a friend came to see them	√							
13448	LV	21.	'What are you doing ?' their friend asked.				√				
13449	LV	22.	The farmers told him about the problem.	√						√	
13450	LV	23.	The friend said, "You don't have to cut the entrance with a saw You can dig the entrance with a spade. Then the floor will be lower. That'll be easier and quicker."				√				
13451	LV	24.	The farmers thanked their friend,			√					
13452	LV	25.	and he went away.	√						√	
13453	LV	26.	Then one farmer said to the other, "That man's stupid"				√			√	
13454	LV	27.	The horse's ears are the problem, not its feet.					√			
13455	LVI	1.	When George Washington was about six years old,					√		√	
13456	LVI	2.	he made the wealthy master of a hatchet	√						√	
13457	LVI	3.	of which, like most little boys, he was extremely fond.					√		√	
13458	LVI	4.	He went about cutting everything that came his away.	√						√	

13459	LVI	5.	One day, as he wandered about the garden amusing himself by hacking his mother's pea-sticks.			√				√	
13460	LVI	6.	He found a beautiful, young English cherry tree,	√						√	
13461	LVI	7.	of which his father was most proud.					√		√	
13462	LVI	8.	He tried the edge of his hatchet on the trunk of the tree and barked it	√							
13463	LVI	9.	so that is died.					√			
13464	LVI	10.	Some time after this, his father discovered what had happened to his favourite tree.		√					√	
13465	LVI	11.	He came into the house in great anger	√						√	
13466	LVI	12.	and demanded to know who the naughty person was who had cut away the bark.	√						√	
13467	LVI	13.	Nobody could tell him anything about it.	√						√	
13468	LVI	14.	Just then George, with his little axe, came into the room.	√						√	
13469	LVI	15.	His father asked him about the tree.	√						√	
13470	LVI	16.	This was a hard question to answer,					√			
13471	LVI	17.	and for a moment Gorge was staggered by, it					√		√	
13472	LVI	18.	but quickly recorving himself he cried: "I cannot tell a lie , father, you know I can tell a lie I did cut it with my little axe."	√						√	
13473	LVII	1.	Once upon a time there was a Shepherd						√	√	
13474	LVII	2.	who wanted to bring back a stray goat to his flock.			√				√	
13475	LVII	3.	He whistled and sounded his horn,	√√						√	
13476	LVII	4.	but, one of the goats paid not attention to his command.	√							
13477	LVII	5.	At last the Shepherd threw a stone,	√						√	
13478	LVII	6.	and broke one of its horns.	√						√	
13479	LVII	7.	In an instant the shepherd became very terrified.					√		√	
13480	LVII	8.	He then begged the Goat not to tell his master about it.	√						√	

13481	LVII	9.	The Goat replied, “Why, you silly fellow, the horn will speak although I’m silent.”				√				
13482	LVIII	1.	Once there were three bears						√		
13483	LVIII	2.	that lived in a house in the woods: a papa bear, a mama bear, and baby bear.	√						√	
13484	LVIII	3.	One morning they decided to take a walk before breakfast to let their porridge cool.			√					
13485	LVIII	4.	A little girl named Goldilocks lived with her mother nearby.	√							√
13486	LVIII	5.	Goldilocks took a walk through the woods	√							√
13487	LVIII	6.	and found the bear’s house.	√							√
13488	LVIII	7.	She smelled the porridge in the kitchen			√					√
13489	LVIII	8.	and went inside.	√							√
13490	LVIII	9.	Goldilocks tasted the porridge in each bowl			√					√
13491	LVIII	10.	and finally ate up the porridge in the small bowl.	√							√
13492	LVIII	11.	Then she sat on a big chair, because it was hard.	√							√
13493	LVIII	12.	but she didn’t like it,			√					√
13494	LVIII	13.	Afterwards she sat on the small chair,	√							√
13495	LVIII	14.	and it was just right					√			
13496	LVIII	15.	But while she was sitting on it	√							√
13497	LVIII	16.	she broke it,	√							√
13498	LVIII	17.	After eating a porridge,	√							√
13499	LVIII	18.	Goldilocks felt full and sleepy,					√			√
13500	LVIII	19.	and then she went upstairs.	√							√
13501	LVIII	20.	There she found a small bed.	√							√
13502	LVIII	21.	She lay down on it	√							√
13503	LVIII	22.	and fell asleep.		√						√

13504	LVIII	23.	While she was sleeping,		√						√
13505	LVIII	24.	the three bears came home.	√							
13506	LVIII	25.	When they went into the kitchen,	√							
13507	LVIII	26.	they got very surprised.					√			
13508	LVIII	27.	Someone had tasted their porridge,	√							
13509	LVIII	28.	even eaten up baby bear's porridge,	√						√	
13510	LVIII	29.	while they were taking a walk.	√							
13511	LVIII	30.	Moreover the poor baby bear was upset					√		√	
13512	LVIII	31.	when he found that his little chair broke into pieces.	√						√	
13513	LVIII	32.	When they went upstairs,	√							
13514	LVIII	33.	they found out that Goldilocks was sleeping.		√						√
13515	LVIII	34.	Baby bear cried out, "Someone has been sleeping in my bed and here she is!"				√			√	
13516	LVIII	35.	Goldilocks woke up		√						√
13517	LVIII	36.	when she saw the three bears;			√					√
13518	LVIII	37.	she jumped out of bed	√							√
13519	LVIII	38.	and ran out of the house to her home.	√							√
13520	LVIII	39.	Never again did she make herself at home in anyone else's house.	√							√
13521	LIX	1.	There is a small kingdom called Mergosono.						√		
13522	LIX	2.	Although Mergosono is small,					√			
13523	LIX	3.	it is famous					√			
13524	LIX	4.	because the king is a very good and wise man.					√		√	
13525	LIX	5.	One day, the gods hear about the king's goodness and wisdom.			√					
13526	LIX	6.	So, they decide to test him.			√				√	

13527	LIX	7.	The king of the gods sends four of his gods to Mergosono to test the king.	√						√	
13528	LIX	8.	At that time, the king's son, Pangeran Sembara was studying abroad.	√						√	
13529	LIX	9.	So one of the gods disguise as Pangeran Sembara.	√						√	
13530	LIX	10.	Two other as villagers while one disguise as a villager who is killed by Pangeran Sembara.	√						√	
13531	LIX	11.	The two villagers then go to see the king to tell him about the death of their friend.	√						√	
13532	LIX	12.	They say that they saw the prince killed their friend.			√	√			√	
13533	LIX	13.	"I accept your report. But my son hasn't returned from his study. I will hold my judgement until his return. If my son indeed killed your friend then I will give him the punishment he deserves. But if you lie then I will punish you for ruining my family's good name," says the king.				√			√	
13534	LIX										
13535	LIX	14.	When the two villagers leave,	√						√	
13536	LIX	15.	the king calls his trusted advisors.	√							
13537	LIX	16.	He asks for their opinion about this matter.	√						√	
13538	LIX	17.	They all agree that if the report is true			√				√	
13539	LIX	18.	then the prince should be punished.	√							
13540	LIX	19.	The king is sad to hear that					√		√	
13541	LIX	20.	but he knows he must uphold the law.			√				√	
13542	LIX	21.	The next morning the false prince comes to see his father.	√						√	
13543	LIX	22.	He admits killing the villagers.			√				√	
13544	LIX	23.	So the king decides to execute the prince for his wrong doing.			√				√	
13545	LIX	24.	The next day the prince is going to be hung as his punishment.	√						√	
13546	LIX	25.	When the executioner hangs the prince,	√						√	
13547	LIX	26.	suddenly his body disappears	√							



13548	LIX	27.	and a voice is heard across the field.			√					
13549	LIX	28.	“King of Mergosono, you really are a wise and justice king. You pass my test. So I will give you and your people prosperity as long as you and your descendant stay true and wise. Don’t be sad. Your son is well and on his way home to see you.”				√				
13550	LIX	29.	When the sound is gone,	√							
13551	LIX	30.	the people of Mergosono yell with joy.	√							
13552	LIX	31.	Their prince is safe					√		√	
13553	LIX	32.	and they know that their king is a wise man.			√				√	
13554	LIX	33.	When the prince finally arrives home,	√						√	
13555	LIX	34.	they hold a party to celebrate the event.	√							
13556	LX	1.	Once upon a time, there was a Lion in a forest.						√	√	
13557	LX	2.	Suddenly, the Lion stepped on a thorn.	√						√	
13558	LX	3.	Then, the Lion met a shepherd.	√						√	
13559	LX	4.	The Lion came to him and said, "I am begging you and needed your help."				√			√	
13560	LX	5.	The shepherd examined him bravely.	√						√	
13561	LX	6.	Finally, he discovered the thorn.			√				√	
13562	LX	7.	He pulled it out with his hand.	√						√	
13563	LX	8.	The lion thanked the shepherd.	√						√	
13564	LX	9.	Then, the Lion returned into the forest.	√						√	
13565	LX	10.	One day, the shepherd was imprisoned on a false accusation.	√						√	
13566	LX	11.	He was going to be the Lion's prey for his crime.	√						√	
13567	LX	12.	However, when the Lion was released from his cage,	√						√	
13568	LX	13.	he recognized the shepherd.			√				√	
13569	LX	14.	The shepherd was the man who healed him.					√		√	

13570	LX	15.	The lion did not attack the shepherd.	√						√	
13571	LX	16.	He came to the shepherd	√						√	
13572	LX	17.	and place his foot on his knee.	√						√	
13573	LX	18.	The King was very surprised					√		√	
13574	LX	19.	because the Lion did not attack the shepherd.	√						√	
13575	LX	20.	After he heard the story,			√				√	
13576	LX	21.	he released the Lion	√						√	
13577	LX	22.	He also let the Shepherd go.	√						√	
13578	LXI	1.	Acountryman's son stepped on a snake's ona a snake tail accidentally.	√						√	
13579	LXI	2.	The tail suddenly turned	√							
13580	LXI	3.	and hit him so that he died.	√						√	
13581	LXI	4.	The father was very angry					√		√	
13582	LXI	5.	so that he cut off part of the snake's tail.	√						√	
13583	LXI	6.	Then, the snake in revenge stung reverl of the farmer's cattle.	√							
13584	LXI	7.	It coused him great loss.	√						√	
13585	LXI	8.	However, the farmer decided to stop the to it, "Let's forget and forgive. Perhaps you were right to punish my son, and take revenge on my cattle, but surely I was right in trying to revenge him. Now that we are both satisfied, why should not we be friends again?"				√			√	
13586	LXI	9.	"No, no," said the snake. "Take away your gifts. You can never forget the death of your son, nor I the loss of my tail. Injuries may be forgiven, but not forgotten."				√				
13587	LXII	1.	One day, a dog stole a big piece of meat	√						√	
13588	LXII	2.	and he was very pround of it.					√		√	
13589	LXII	3.	Then, he ran off	√						√	

13590	LXII	4.	until he reached the bank of the river.	√						√	
13591	LXII	5.	Hi looked down into the river water carefully			√					
13592	LXII	6.	and he saw another dog with a piece of meat in its mount.			√					
13593	LXII	7.	Funnily enough, the dog did not realize that it was his own reflection in the water,			√					
13594	LXII	8.	When he was full,					√		√	
13595	LXII	9.	he threw himself on the other dog to steal his meat as well.	√						√	
13596	LXII	10.	Unfortunately, when he was in the water,					√			
13597	LXII	11.	he had to let go the remains of the meat to avoid drowning,	√							
13598	LXII	12.	and so was left with nothing.	√							

### Appendix 3. Material Processes Embbeded to Male and Female Characters

No	Code		Data	Transitive	Intransitive	Beneficiary	Goal	Male	Female
3	I	3.	You know, he often punched Babu	√			√	√	
4	I	4.	And did not offer him food for days	√		√		√	
6	I	6.	So he escaped into a forest		√			√	
12	I	12.	But he could not escape		√			√	
13	I	13.	But the lion did not attack him	√			√	√	
18	I	18.	Please help me	√			√		
20	I	20.	Babu walked bravely to the lion		√			√	
21	I	21.	And pulled out the thorn	√			√		
29	II	7.	There she made friends with seven dwarfs		√				√
30	II	8.	The queen turned Snow White into a witch	√			√		√
32	II	10.	The witch gave her a poisoned apple	√		√			
33	II	11.	As a result, Snow White was put into sleep for years				√		√
34	II	12.	Fortunately, in the end, Prince Charming revived her with a kiss	√			√	√	
35	II	13.	They lived together happily ever after		√				
36	III	1.	One day, a hunter caught an owl in his trap	√			√	√	
38	III	3.	The owl begged the hunter to free it	√			√		
39	III	4.	In return, the owl promised to grant him three wishes	√			√		
43	III	8.	And again, he got what he wanted		√			√	
46	IV	2.	All were invited				√		
47	IV	3.	Her stepsister would not let her go with them	√			√		√
49	IV	5.	Finally, the prince found cinderella	√			√	√	
50	IV	6.	They got married		√				
51	IV	7.	And lived happily ever after		√				
53	IV	9.	She lived with her step mother and stepsister		√				√

55	IV	11.	She had to do all the housework	✓			✓		✓
56	IV	12.	The prince took her glass shoe	✓			✓	✓	
57	IV	13.	He traveled around the country to find a girl that matched the glass shoe		✓				
58	IV	14.	The fairy Godmother came		✓				✓
59	IV	15.	and helped her to go to the ball	✓			✓		✓
61	IV	17.	After a while, the clocked stroke twelve		✓				
62	IV	18.	She left him one of her glass shoes	✓		✓			✓
63	IV	19.	and went home		✓				✓
67	V	4.	One day, when her father was working outside,		✓			✓	
68	V	5.	The step mother hit Sarah	✓			✓		✓
69	V	6.	and expelled her from the house	✓			✓		✓
70	V	7.	She went out side		✓				✓
71	V	8.	and walked far away from the house		✓				✓
73	V	10.	and went in it		✓				✓
74	V	11.	After that, she hid in a big melon		✓				✓
75	V	12.	She used to go out of the melon		✓				✓
76	V	13.	and get her food	✓		✓			✓
77	V	14.	One day, a prince visited the farm		✓			✓	
80	V	17.	The prince's guard started to cut the melon	✓			✓		
85	V	22.	After that she come out		✓				✓
89	V	26.	and they lived happily ever after		✓				
92	VI	3.	But the hare always won		✓			✓	
93	VI	4.	One day, the hare asked the tortoise to race down to the beach	✓			✓	✓	
97	VI	8.	But the next day, the hare found a way to race the tortoise that would be fair and lots of fun too	✓			✓	✓	
98	VI	9.	He asked the tortoise to to come with him	✓			✓	✓	
99	VI	10.	The tortoise was slowly plodding over the sandhill towards the beach		✓			✓	

100	VI	11.	Now the two friends can race against each other all day		√			√	
105	VII	4.	Suddenly, a group of bandits attacked the three boys near an old house	√			√	√	
106	VII	5.	They entered the old house		√			√	
107	VII	6.	and blockaded the gate and doors	√			√	√	
108	VII	7.	The three boys were trapped inside the house				√	√	
110	VII	9.	and asked the prince to surrender immediately	√			√	√	
112	VII	11.	He urged and supported the prince not to give up	√			√	√	
118	VII	17.	So he quietly made up a plan for him and the prince to escape	√			√	√	
119	VII	18.	Early at dawn, Franklin opened the front gate	√			√	√	
120	VII	19.	and unlocked the doors	√			√	√	
121	VII	20.	The bandits entered the house in search for the prince		√			√	
122	VII	21.	When they came to the room where the prince was supposed to be sleeping		√			√	
126	VII	25.	It turns out, Peter Piper sneaked out of the house		√			√	
127	VII	26.	and waited in the yard		√			√	
128	VII	27.	while the prince was hiding behind the horse		√			√	
130	VII	29.	and took him with them	√			√	√	
131	VII	30.	While the prince and Peter Piper went safely going back to the Capital		√			√	
132	VIII	1.	Little Mantu lived in a village deep in the Jungle		√				
133	VIII	2.	where elephants helped the men with their work	√			√		
135	VIII	4.	They could lift up the heaviest trunk with their trunks	√			√		
136	VIII	5.	and toss them high in the air	√			√		
144	VIII	13.	and made rude noises with their trunks	√			√		
150	VIII	19.	And off they went thundering in fright		√				
153	VIII	22.	Mantu then climbed upon his little friend's back		√				
154	VIII	23.	and went home to the village to tell everyone about the foolish elephants		√				

156	IX	2.	On one occasion, he won an important festival in Sicily		✓			✓	
157	IX	3.	and as his prize he received so many jewels and golden cups			✓		✓	
158	IX	4.	that he was obliged to hire ship to carry them all home to Corinth				✓	✓	
159	IX	5.	Unfortunately, this huge treasures made the sailors very jealous	✓			✓		
160	IX	6.	and in order to have it for themselves, they attacked the singer	✓			✓		
161	IX	7.	and were about to throw him overboard	✓			✓	✓	
162	IX	8.	Arion did not put up a struggle	✓			✓	✓	
163	IX	9.	Instead he asked only that he be allowed to sing one last song				✓	✓	
164	IX	10.	His wish was granted				✓		
168	IX	14.	Immediately, Arion jumped overboard onto the dolphin's back		✓			✓	
169	IX	15.	and was carried back accross the sea				✓	✓	
170	IX	16.	When the ship finally reached port in Corinth		✓				
173	IX	19.	however, when Arion arrived with a company of soldiers to arrest them		✓			✓	
174	IX	20.	In memory of this event, a statue, of a young man in the back of a dolphin, was erected in the port of Corinth				✓		
176	X	1.	High in the mountain live a prince		✓			✓	
179	X	4.	His dream finally come true		✓				
180	X	5.	When he reached the moon		✓			✓	
181	X	6.	he discovered its light came from the moon king's beautiful daughter		✓			✓	
184	X	9.	and soon they had to part		✓				
185	X	10.	As a sign of her great love, the moon king's daugther gave the prince on of the smooth and lovely flowers that covered the moon like snow	✓		✓			✓
190	XI	4.	and went to ask the nightingale what the reason was	✓			✓		
193	XII	1.	The Caliph of Baghdad hired an intelligent and high-spirited man as his court jester	✓			✓	✓	
196	XII	4.	that everyone at court showed him great respect	✓		✓		✓	
199	XII	7.	The Caliph hurried there		✓			✓	

210	XIV	2.	The kingdom was ruled by a king	√			√	√	
211	XIV	3.	People called their king his Majesty Prabu.	√			√	√	
217	XIV	9.	It made the couple very very sad.	√			√		
224	XIV	16.	He went to the jungle		√			√	
225	XIV	17.	There he prayed to God	√				√	
230	XIV	22.	They sent many presents to the palace to express their happiness	√					
231	XIV	24.	Nine months later the princess was born		√				
232	XIV	25.	People sends their presents again as a gift to a little princess.	√					
233	XIV	26.	This baby grew as a beautiful princess then	√					
235	XIV	28.	They gave whatever she wanted	√					
236	XIV	29.	It made princess a very spoiled girl	√			√		√
237	XIV	30.	When her wish couldn't be realized				√		
240	XIV	33.	A true princess wouldn't do that		√				√
244	XIV	37.	Day by day, the princess grew more beautiful		√				√
247	XIV	40.	So people of that kingdom went to palace		√				
248	XIV	41.	They bought many presents for her	√			√		√
250	XIV	43.	Prabu collected the presents	√			√	√	
251	XIV	44.	Then Prabu stored them in a building	√			√	√	
252	XIV	45.	Sometimes he could take them to give his people	√			√	√	
253	XIV	46.	Prabu only took some gold and jewels	√			√	√	
254	XIV	47.	Then she brought them to the Goldsmith	√			√		√
257	XIV	50.	The goldsmith worked with all his heart and his ability		√			√	
260	XIV	53.	The birthday came		√				
261	XIV	54.	People gathered in the palace field		√				
262	XIV	55.	When prabu and queen appeared		√				
263	XIV	56.	People welcomed them happily		√				
264	XIV	57.	People and his wife waved to the people		√				
266	XIV	59.	when the princess appeared with her fabulous pretty face		√				√



268	XIV	61.	Prabu got up from his chair		√			√	
269	XIV	62.	A lady gave him a small and glamorous pillow	√		√			√
271	XIV	64.	Prabu took that necklace	√			√	√	
273	XIV	66.	Princess accepted the necklace.		√				√
276	XIV	69.	Then, she threw the necklace.	√			√		√
278	XIV	71.	The gold and jewels were spread out on the floor.				√		
288	XIV	81.	Suddenly, from the underground, a spring emerged		√				
289	XIV	82.	It made a pool of water		√				
292	XIV	85.	The lake sank all of the kingdom	√			√		
295	XIV	88.	People called the lake “Telaga Warna”	√			√		
297	XIV	90.	It is located in Puncak, west java				√		
300	XIV	93.	These colours come from shadows of forests, plants, flowers, and sky around the lake.		√				
302	XV	1.	Readfeathers, the hen, was so-called				√		√
306	XV	5.	Her ran home		√			√	
307	XV	6.	And told his wife to put on water for boiling a chicken	√			√	√	
308	XV	7.	And then he rushed back		√			√	
310	XV	9.	She found herself snapped up and inside a sack				√		√
313	XV	12.	She fluttered on the path to the woods				√		√
314	XV	13.	And lay there, pretending to have a broken wing		√				√
316	XV	15.	He put down the sack with the hen in it	√			√	√	
317	XV	16.	And chased off after the dove		√			√	
318	XV	17.	Who began cleverly to hop further and further away		√				
319	XV	18.	Readfeathers slipped out of the sack		√				√
320	XV	19.	And put a stone in her place	√			√		√
321	XV	20.	Then she too ran off		√				√
323	XV	22.	She flew up into a tree		√				√
324	XV	23.	The fox then went back		√			√	

325	xv	24.	And picked up the sack	✓			✓	✓	
327	xv	26.	When he got home		✓			✓	
328	xv	27.	The fox tipped the sacked into the pot of boiling water	✓			✓	✓	
329	xv	28.	But the stone splashed out all over him		✓			✓	
330	xv	29.	And he burned his greedy paw	✓			✓	✓	
340	xvi	10.	Sam pointed his spear gun	✓			✓	✓	
341	xvi	11.	and shot a big blue fish.	✓			✓	✓	
342	xvi	12.	A cloud of red blood came from the dead fish.		✓				
348	xvi	18.	The shark's teeth closed on the dead fish	✓			✓		
349	xvi	19.	and pulled the spear gun from Sam's hand.	✓			✓		
350	xvi	20.	Sam and Lizzie swam quickly to a small island.		✓				
352	xvi	22.	Sam pushed Lizzie up into the island	✓			✓	✓	
353	xvi	23.	and then he climbed up.		✓			✓	
354	xvi	24.	He fell and cut his leg.	✓			✓	✓	
355	xvi	25.	Then they stood on the island		✓				
361	xvi	31.	The water washed over their little island,	✓			✓		
362	xvi	32.	and they nearly fell into the sea.		✓				
363	xvi	33.	The water washed blood from the cut on Sam's leg into the sea.	✓			✓		
368	xvii	4.	The water washed over their little island again.	✓			✓		
370	xvii	6.	They nearly fell in again.		✓				
377	xvii	13.	She swam fast.		✓				✓
379	xvii	15.	The sharks began to move towards Lizzie.		✓				✓
381	xvii	17.	What could he do?		✓			✓	
382	xvii	18.	He put his legs in the water.		✓			✓	
383	xvii	19.	He kicked the water	✓			✓	✓	
384	xvii	20.	and shouted at the sharks.		✓			✓	
387	xvii	23.	They turned.		✓				
388	xvii	24.	They came towards him,		✓			✓	

389	XVII	25.	but he kept his feet in the water and kicked.		√			√	
391	XVII	27.	and Sam jumped up.		√			√	
392	XVII	28.	Lizzie waved her arms at the people on the beach		√				√
400	XVIII	2.	who were crossing a forest.		√			√	
401	XVIII	3.	Suddenly, they hit a huge black bear.	√			√	√	
403	XVIII	5.	They tried to run but the bear chased them.		√			√	
404	XVIII	6.	John managed to climb up into a tree		√			√	
405	XVIII	7.	but, James fell to the ground		√			√	
406	XVIII	8.	and pretended to be dead.		√			√	
409	XVIII	11.	while the man tried to hold his breath as best he could, hoping that the animal would not discover the pretence.		√			√	
414	XIX	1.	High in the mountains lived a prince		√			√	
417	XIX	4.	His dream finally came true.		√				
418	XIX	5.	When he reached the moon		√			√	
422	XIX	9.	and soon they had to part.		√				
423	XIX	10.	As a sign of her great love, the moon king's daughter gave the prince one of the smooth and lovely flowers that covered the moon like snow	√		√			√
424	XIX	11.	and this was how the first alpine flower was brought to earth.				√		
427	XX	3.	One day, he tricked Satan up a tree.	√			√	√	
428	XX	4.	He carved an image of a cross in the tree's trunk to trap the devil.	√			√	√	
429	XX	5.	Jack made a deal with the devil.	√			√	√	
430	XX	6.	Jack made a deal with the devil.	√			√		
431	XX	7.	he would promise to let him down the tree.	√			√	√	
432	XX	8.	After Jack died,		√			√	
433	XX	9.	he was forbidden to enter Heaven				√	√	
434	XX	10.	because of his wickedness.						
435	XX	11.	He was also forbidden to enter Hell				√	√	
436	XX	12.	because he had tricked the devil.	√			√	√	

437	XX	13.	Instead, the devil gave him a single hot coal to light his way through the darkness.	√		√		√	
438	XX	14.	The coal was placed inside a hollowed-out turnip to keep it glowing longer.				√		
439	XX	15.	Originally, the Irish used turnips as their "Jack's lanterns".	√			√		
440	XX	16.	however, when the immigrants came to America,		√				
444	XX	20.	Halloween is celebrated on 31st October.				√		
445	XX	21.	It is now celebrated most commonly in United States, Canada, Ireland, the United Kingdom, Australia and New Zealand.				√		
446	XX	22.	It has also been celebrated in some parts of Western Europe.				√		
448	XXI	2.	He ruled Majapahit Kingdom.	√			√	√	
453	XXI	7.	Roro Anteng and jaka Seger left Majapahid.		√				
454	XXI	8.	They moved to a place near mount Bromo.		√				
455	XXI	9.	They pray for help to the god of Mount Bromo.		√				
456	XXI	10.	He granted their wish.		√			√	
457	XXI	'11.	However, the youngest child must be sacrificed in the crater of the volcano.				√		
458	XXI	12.	After giving birth to 25 children,		√				
459	XXI	13.	Roro Anteng and jaka Seger have to sacrifice their last child, Kusuma.	√			√		
460	XXI	14.	If they broke their promise,	√			√		
461	XXI	15.	they would be threatened with catastrophe.				√		
464	XXI	18.	He told everyone not to forget to perform worship	√			√	√	
465	XXI	19.	Until now, the tenggerese still perform the annual Kasada festival to remember Kusuma's sacrifice.	√			√		
466	XXI	20.	The word Tengger is derived from the last syllables of Roro Anteng and Joko Seger.				√		
467	XXI	21.	They present annual offerings of rice, fruits, vegetables, livestock, and other local products	√			√		
468	XXI	22.	They ruled the region together.	√			√		

473	XXII	2.	Because of her beauty she was called Dewi Srengenge.				√		√
484	XXII	13.	Dewi Mutiara called a black wizard to curse Kadita.	√			√		√
490	XXII	19.	No one could cure his daughter's illness.	√			√		
495	XXII	24.	She walked for almost seven days and seven nights.		√				√
496	XXII	25.	Then, she came to the south Ocean.		√				√
498	XXII	27.	She jumped into the water and swam.		√				√
500	XXII	29.	The ocean water cured her illness.	√			√		
508	XXIII	5.	One day, the king sent him prime minister to a long mission.	√		√	√	√	
510	XXIII	7.	the king tried to get Sri Tanjung.	√			√	√	
511	XXIII	8.	However he failed.		√			√	
513	XXIII	10.	Thus, when Sidopekso went back,		√			√	
517	XXIII	14.	However, Sidopekso said that he would kill her.	√			√	√	
518	XXIII	15.	He brought her to the river bank.	√			√	√	
519	XXIII	16.	Before he kill her and threw her into the river,	√			√	√	
520	XXIII	17.	she said that her innocence would be proven.				√		√
521	XXIII	18.	After Sidopekso killed her,	√			√	√	
522	XXIII	19.	he threw her dead body into the dirty river.	√			√	√	
525	XXIII	22.	and began to spread a wonderful fragrance.	√			√		
527	XXIII	24.	Banyuwangi was born from the proof of noble and sacred love.				√		
529	XXIV	2.	The girl walked through the woods to deliver food to her grandmother.		√				√
532	XXIV	5.	The wolf approached the girl.		√			√	
533	XXIV	6.	She naively told him where she was going.		√				√
535	XXIV	8.	She really did it.		√				√
536	XXIV	9.	In the meantime, he went to the grandmother's house		√			√	
537	XXIV	10.	and gained entry by pretending to be the girl.		√			√	
538	XXIV	11.	He disguised as the grandmother.		√			√	
539	XXIV	12.	When the girl arrived,		√				√

540	XXIV	13.	he ate the girl too.	√			√	√	
541	XXIV	14.	However a hunter came to rescue		√				
542	XXIV	15.	and cut the wolf open.	√			√		
543	XXIV	16.	Little red riding hood and her grandmother emerged unharmed.		√				√
544	XXIV	17.	They filled the wolf's body with heavy stone, which killed him.	√			√		
545	XXV	1.	ON A SUMMER DAY, when the great heat induced a general thirst among the beasts,	√			√		
546	XXV	2.	a Lion and a Boar came at the same moment to a small well to drink.		√				
547	XXV	3.	They fiercely disputed which of them should drink first,	√			√		
548	XXV	4.	and were soon engaged in the agonies of a mortal combat.				√		
549	XXV	5.	When they stopped suddenly to catch their breath for a fiercer renewal of the fight,		√				
550	XXV	6.	they saw some Vultures waiting in the distance to feast on the one that should fall first.		√				
553	XXVI	2.	His eyes had grown dim, his ears deaf, and his knees shook.		√			√	
554	XXVI	3.	When he sat at the table,		√			√	
555	XXVI	4.	he could scarcely hold a spoon.	√			√	√	
556	XXVI	5.	He spilled soup on the tablecloth,	√			√	√	
557	XXVI	6.	and, beside that, some of his soup would run back out of his mouth.		√				
559	XXVI	8.	so finally they made the old grandfather sit in the corner behind the stove,	√			√	√	
560	XXVI	9.	where they gave him his food in an earthenware bowl, and not enough at that.	√		√		√	
561	XXVI	10.	He sat there looking sadly at the table,		√			√	
562	XXVI	11.	and his eyes grew moist.		√			√	
563	XXVI	12.	One day his shaking hands could not hold the bowl,	√			√	√	
564	XXVI	13.	and it fell to the ground and broke.		√				
565	XXVI	14.	The young woman scolded,		√				

566	XXVI	15.	but he said not a word.		√			√	
567	XXVI	16.	He only sobbed.		√			√	
568	XXVI	17.	Then for a few hellers they bought him a wooden bowl	√		√	√	√	
569	XXVI	18.	and made him eat from it.	√			√	√	
570	XXVI	19.	Once when they were all sitting there,		√				
571	XXVI	20.	the little grandson of four years pushed some pieces of wood together on the floor.	√			√	√	
575	XXVI	24.	They immediately brought the old grandfather to the table,	√			√	√	
576	XXVI	25.	and always let him eat there from then on.	√			√	√	
577	XXVI	26.	And if he spilled a little,	√			√	√	
578	XXVI	27.	they did not say anything.		√				
579	XXVII	1.	One day, a stupid man went to market.		√			√	
580	XXVII	2.	He bought six cows.	√			√	√	
581	XXVII	3.	After that, he rode one cow home	√			√	√	
582	XXVII	4.	and made the others walk in front of him.		√			√	
583	XXVII	5.	On the way he counted them,	√			√	√	
585	XXVII	7.	He counted them again and again.	√			√	√	
587	XXVII	9.	He was afraid that he would be scolded by his wife.	√			√	√	
588	XXVII	10.	His wife was waiting for him in front of their house.		√			√	
590	XXVII	12.	he said sadly that he had lost one of their cows.		√			√	
593	XXVII	15.	Then, his wife asked him how many cows he bought.	√			√	√	
594	XXVII	16.	The stupid man answered that he bought six cows.	√			√	√	
600	XXVIII	1.	Collin Caterpillar and Sylvi snail were crawling along the garden wall one sunny morning.		√				
607	XXVIII	8.	So the two of them spent the rest of that morning collecting the tiniest things they could find.	√			√		
608	XXVIII	9.	collin collected a crumb, a pea, a shell and a petal.	√			√		
609	XXVIII	10.	Soon he had found a feather, a peanut, a button, and berry.	√			√	√	

610	XXVIII	11.	sylvia brought back a drawing pin, a paper clip, a pen nib, a pin, and a needle.	√			√		
613	XXIX	1.	Long, long ago, when the gods and goddesses used to mingle in the affairs of mortals,	√			√		
616	XXIX	4.	He had an only daughter, called Princess Teja Nirmala,				√	√	
619	XXIX	7.	One day Sang Prabu made up his mind to settle the matter by a show of strength.		√			√	
620	XXIX	8.	After that, Prince of Blambangan, named Raden Begawan, won the competition.		√			√	
622	XXIX	10.	and used magic power to render him unconscious and forget his wedding.	√			√		√
623	XXIX	11.	When Sang Prabu was searching,		√			√	
626	XXIX	14.	The fairy could not accept this,	√			√		√
627	XXIX	15.	so she killed Raden Begawan.	√			√		√
630	XXIX	18.	So a nice fairy took her to the Kahyangan.	√			√		√
631	XXIX	19.	The story goes that on certain moonlight nights,		√				
633	XXIX	21.	It indicates that Sang Prabu and his daughter have not met each other till dawn.		√				
635	XXX	1.	A long time ago, there lived on the island of Bali a giant like creature named Kbo Iwo.		√			√	
636	XXX	2.	The people of Bali used to say that Kbo Iwo was everything, a destroyer as well as a creator.		√			√	
639	XXX	5.	Difficulties arose		√				
643	XXX	9.	In his hunger, he destroyed all the houses and even all the temples.	√			√	√	
644	XXX	10.	It made the Balinese turn to rage.	√			√		
645	XXX	11.	So, they came together to plan steps to oppose this powerful giant by using his stupidity.		√				
646	XXX	12.	They asked Kbo Iwo to build them a very deep well,	√			√		
647	XXX	13.	and rebuild all the houses and temples he had destroyed.	√			√		



648	xxx	14.	After they fed Kbo Iwo,	✓			✓		
649	xxx	15.	he began to dig a deep hole.	✓			✓	✓	
652	xxx	18.	The oldest man in the village gave a sign,	✓			✓	✓	
653	xxx	19.	and the villagers began to throw the limestone they had collected before into the hole.	✓			✓		
654	xxx	20.	The limestone made the water inside the hole boiling.	✓			✓		
655	xxx	21.	Kbo Iwo was buried alive.				✓	✓	
656	xxxI	1.	One sunny day, a very forgetful professor got down on a grassy bank		✓			✓	
658	xxxI	3.	Now when the professor left for home,		✓			✓	
660	xxxI	5.	so straight away all the insects gathered round		✓				
662	xxxI	7.	and they jumped for joy.		✓				
664	xxxI	9.	.. and so they did.		✓				
666	xxxI	11.	They took off squawking with fright and never flew down again.		✓				
668	xxxII	2.	She went out in search of food.		✓				✓
670	xxxII	4.	But she failed miserably to get food anywhere.		✓				✓
675	xxxII	9.	She reached near the tree.		✓				✓
677	xxxII	11.	She began to praise the black crow.	✓			✓		✓
681	xxxII	15.	Without thinking twice he began to caw-caw.		✓			✓	
682	xxxII	16.	As son as he opened his mouth	✓			✓	✓	
683	xxxII	17.	the piece of cheese fell down on the ground below.		✓				
684	xxxII	18.	The cunning fox picked it up.	✓			✓		
685	xxxII	19.	She swallowed it at once.	✓			✓		✓
686	xxxII	20.	The poor crow remained without cheese.		✓				
687	xxxII	21.	He proved himself extremely foolish.		✓			✓	
691	xxxII	25.	You sing hoarse.		✓				
693	xxxII	27.	The simple crow was cut to the quick.				✓		
694	xxxII	28.	But what he could do now.		✓			✓	
701	xxxIII	4.	It was really only an apple that fell to the ground.		✓				

704	XXXIII	7.	Then she ran away as fast as she could go.		✓				✓
705	XXXIII	8.	Soon she met an old brother Chipmunk,	✓			✓		✓
709	XXXIII	12.	And he told the story to his brother chipmunk, until at last there were a hundred brother Chipmunks shouting, "The sky is falling in."		✓			✓	
710	XXXIII	13.	Soon the larger animals heard what the Chipmunks were saying.		✓				
714	XXXIII	17.	He stopped all the animals and asked, "What are you saying?"	✓			✓	✓	
719	XXXIII	21.	The Lion took her on his back,	✓			✓	✓	
720	XXXIII	22.	and asked the animals to stay where they were until they returned.	✓			✓	✓	
721	XXXIII	23.	Then he showed the little Chipmunk that the apple had fallen to the ground.	✓		✓	✓	✓	
722	XXXIII	24.	This made the noise that had made her afraid.	✓			✓		
725	XXXIII	27.	So they went back.		✓				
727	XXXIV	1.	Seven worms were walking happily.		✓				
728	XXXIV	2.	Their mother was leading them.	✓			✓		✓
729	XXXIV	3.	They had just had their breakfast on a big tree near a river.		✓				
736	XXXIV	10.	The little brown worm walked away.		✓			✓	
748	XXXV	2.	who lived with his family in a forest.		✓			✓	
749	XXXV	3.	He worked hard, cutting down trees	✓			✓	✓	
750	XXXV	4.	so he could sell the firewood.	✓			✓	✓	
751	XXXV	5.	This is how he supported his family.	✓			✓	✓	
753	XXXV	7.	One day he was cutting down trees near the edge of a deep pool of water in the forest.	✓			✓	✓	
754	XXXV	8.	With strong, steady strokes he chopped away until it grew quite late in the day.	✓			✓	✓	
756	XXXV	10.	for he had been working since early morning,		✓			✓	
758	XXXV	12.	He raised his tired arms high for a final blow	✓			✓	✓	
759	XXXV	13.	and his axe slipped, flew out of his hands and landed with a 'plonk' into the pool, sinking to the bottom.		✓				

761	XXXV	15.	As he stood, wringing his hands, pulling his hair and weeping, the god Mercury suddenly appeared.		✓			✓	
764	XXXV	18.	Hearing this, Mercury dove with a splash down to the bottom of the pool.		✓				
765	XXXV	19.	When he surfaced he held in his hand an axe that glinted in the setting sun, for this axe was made of pure gold!	✓			✓	✓	
766	XXXV	20.	Mercury held up the golden axe and asked, "Is this your axe, Woodsman?"	✓			✓		
767	XXXV	21.	The Woodman's mouth fell open		✓			✓	
768	XXXV	22.	and his eyes grew large with desire		✓			✓	
770	XXXV	24.	but he shook his head.	✓			✓	✓	
772	XXXV	26.	Mercury dove again with a splash down to the bottom of the pool.		✓			✓	
773	XXXV	27.	This time when he surfaced he held in his hand an axe that sparkled like the silvery drops of water falling from it, for it was made of pure silver!	✓			✓	✓	
776	XXXV	30.	but again shook his head	✓			✓	✓	
778	XXXV	32.	Mercury dove down for the third time with a splash,		✓			✓	
779	XXXV	33.	and when he surfaced he held in his hand the Woodman's battered old axe.	✓			✓	✓	
783	XXXV	37.	He eagerly took the axe	✓			✓	✓	
784	XXXV	38.	and thanked the kind god again and again.	✓			✓	✓	
787	XXXV	41.	And then Mercury disappeared as suddenly as he had come.		✓			✓	
788	XXXV	42.	The Woodsman gathered the three axes in his arms	✓			✓	✓	
789	XXXV	43.	and hurried home where he was met by his wife.	✓	✓		✓	✓	
795	XXXVI	3.	and they always did everything together.		✓			✓	
796	XXXVI	4.	On the way, they suddenly met bear.	✓			✓	✓	
797	XXXVI	5.	They felt scared and tried to save themselves.		✓			✓	
798	XXXVI	6.	Suddenly, their friendship was gone.		✓				
799	XXXVI	7.	One of them individually climbed up quickly into tree		✓			✓	

800	XXXVI	8.	and covered himself in the branches.		√			√	
801	XXXVI	9.	The other one fell flat on the ground		√			√	
803	XXXVI	11.	The man held his breath	√			√	√	
804	XXXVI	12.	and pretended appearance of death.		√			√	
805	XXXVI	13.	He held his breath as long as he could	√			√	√	
807	XXXVI	15.	The bear came up		√				
808	XXXVI	16.	and felt with his nose.		√				
810	XXXVI	18.	The bear soon left him,		√			√	
811	XXXVI	19.	because bear would not touch a dead body.	√			√		
812	XXXVI	20.	When bear was quite gone,		√				
813	XXXVI	21.	the other man got down from the tree		√			√	
814	XXXVI	22.	and humorously asked his fiend about what the bear had whispered in his ear.	√			√	√	
815	XXXVI	23.	Then, his friend said that the bear gave him advice.	√		√		√	
819	XXXVII	2.	He is called as quackling.				√	√	
821	XXXVII	4.	and worked hard.		√			√	
823	XXXVII	6.	Indeed, the king himself owed him some.	√			√	√	
824	XXXVII	7.	A year went by, then two, and then three, and the king never paid him back.	√		√		√	
826	XXXVII	9.	and got his money back.	√				√	
827	XXXVII	10.	So he took a bag for the money,	√			√	√	
828	XXXVII	11.	and started to go to the castle.		√			√	
830	XXXVII	13.	he quackling and saying that he wanted his money back.		√			√	
831	XXXVII	14.	Before long, he met ladder, river, and beehive.		√			√	
835	XXXVII	18.	and he asked him into his bag.	√			√	√	
836	XXXVII	19.	Soon after, Quackling arrived at the king's castle.		√			√	
837	XXXVII	20.	He protested right up to the guards	√			√	√	
838	XXXVII	21.	and told them that came for his money.	√			√	√	

839	XXXVII	22.	The guards went inside and told the king.		√			√	
841	XXXVII	24.	The king ordered the guards to put the Quackling in the pit	√			√	√	
842	XXXVII	25.	so they put Quackling in the pit	√			√		
843	XXXVII	26.	and left him there.		√			√	
846	XXXVII	29.	So he called out ladder to help him.	√			√	√	
847	XXXVII	30.	Quick as a blink, ladder was put of the bag.				√		
848	XXXVII	31.	Ladder leaned the king against the side of the pit,	√			√	√	
849	XXXVII	32.	and climbed out.		√			√	
850	XXXVII	33.	Then Quackling stood there, calling the king.		√			√	
851	XXXVII	34.	The king did not give up so easily also.		√			√	
852	XXXVII	35.	He then ordered the guards to put Quackling in the pot	√			√	√	
853	XXXVII	36.	and set it on the fire.		√			√	
856	XXXVII	39.	So he called out River.	√			√	√	
857	XXXVII	40.	Quack as a wink, river came out of the bag.		√				
858	XXXVII	41.	River put out the fire		√				
859	XXXVII	42.	and flowed away.		√				
860	XXXVII	43.	Then Quackling got out		√			√	
861	XXXVII	44.	and continued calling for the king.	√			√	√	
862	XXXVII	45.	Then the kings asked guards to bring Quackling to him.	√			√	√	
863	XXXVII	46.	So they brought Quackling to the king.	√		√	√		
864	XXXVII	47.	The king grabbed him.	√			√	√	
867	XXXVII	50.	The bees rushed from the hive		√				
868	XXXVII	51.	and started to sting the king.	√			√		
869	XXXVII	52.	He fled from the castle,		√			√	
870	XXXVII	53.	and the bees followed.		√				
873	XXXVII	56.	So they put Quackling on the throne	√			√		
874	XXXVII	57.	and gave him a crown.	√		√	√	√	
880	XXXVIII	4.	They lived in the sea.		√			√	

885	XXXVIII	9.	They would fight for it	√			√	√	
886	XXXVIII	10.	and never stop fighting until one of them gave up.		√			√	
888	XXXVIII	12.	Sura and Baya were looking for some food.	√			√	√	
892	XXXVIII	16.	Then Sura and Baya fought again.		√			√	
899	XXXVIII	23.	Then they both lived in the different places.		√			√	
900	XXXVIII	24.	But one day, Sura went to the land		√			√	
901	XXXVIII	25.	and looked for some food in the river.	√			√	√	
908	XXXVIII	32.	Then Sura and Baya fought again.		√			√	
909	XXXVIII	33.	They both hit each other.		√			√	
911	XXXVIII	35.	Baya did the same thing to Sura.	√			√	√	
912	XXXVIII	36.	He bit very hard until Sura finally gave up.	√			√	√	
913	XXXVIII	37.	He went back to the sea.		√			√	
918	XXXVIII	42.	People then always talked about the fight between Sura and Baya.	√			√		
919	XXXVIII	43.	They then named the place of the fight as Surabaya,	√			√		
921	XXXVIII	45.	People also put their war as the symbol of Surabaya city.	√			√		
925	XXXIX	4.	How did the deer get the horns?	√			√		
928	XXXIX	7.	A couple of deer went to a river to drink.		√				
930	XXXIX	9.	After arriving at the lake, they immediately drank some water.	√			√		
942	XXXIX	21.	After that, the running match began.		√			√	
943	XXXIX	22.	The stag won.		√			√	
944	XXXIX	23.	Then, he tried to cheer the dog up.	√			√	√	
948	XXXIX	27.	And then he immediately put the horns on his head.	√			√	√	
950	XXXIX	29.	Then, they started the running match again.	√			√	√	
951	XXXIX	30.	The male deer ran as fast as he could.		√			√	
952	XXXIX	31.	He ran very fast and did not stop.		√			√	
953	XXXIX	32.	He was trying to steal the dog's horns.	√			√	√	
955	XXXIX	34.	Until now, dogs always try to catch deer.	√			√		
963	XL	7.	Whenever the villagers needed some money,	√			√		√

964	XL	8.	they borrowed the money from her.	√			√		√
965	XL	9.	However, when they returned it,	√			√		
966	XL	10.	the villagers had to pay double.		√				
968	XL	12.	Nyai Bagedit would ask her servants to take the villagers belongings.	√			√		√
972	XL	16.	So when the old beggar came to her house,		√				√
973	XL	17.	Nyai Bagendit immediately to ask her to go.	√			√		√
977	XL	21.	Nyai Bagendit then threw a stone to the old beggar.	√		√	√		√
980	XL	24.	The old beggar then left Nyai Bagedit's house.	√			√		√
983	XL	27.	Nyai Bagendit then went back to her big house.		√				√
984	XL	28.	Not long after that, an earthquake happened.		√				
985	XL	29.	Her house fell down.		√				
990	XL	34.	Slowly, the place where Nyai Bagedit's house stood became a lake.	√			√		
991	XL	35.	Since then, people named the lake as Situ Bagendit	√			√		
993	XLI	1.	A long time ago, lived a very rich family in Bali.		√				
996	XLI	4.	He lived happily with his wife and his only child Manik Angkeran.		√			√	
1001	XLI	9.	They always advised Manik Angkeran to stop his bad habit,	√			√		
1003	XLI	11.	Instead he kept on begging for his parents to give him a lot of money.	√			√	√	
1005	XLI	13.	Sidi Mantra then went to Agung Mountain.		√			√	
1006	XLI	14.	There lived a mighty dragon with his great supernatural power.		√			√	
1007	XLI	15.	He could provide jewelries to those	√		√		√	
1008	XLI	16.	who could say the right prayers and ring the bell.	√			√		
1012	XLI	20.	after he met the dragon.	√			√	√	
1014	XLI	22.	and rang the bell.	√			√	√	
1015	XLI	23.	Suddenly, jewelries came out from the dragon's body.		√				
1020	XLI	28.	But soon he broke the promise	√			√	√	
1023	XLI	31.	So he stole his father's bell then went there.	√			√	√	
1024	XLI	32.	After arriving at Agung Mountain,		√				

1025	XLI	33.	Manik Angkeran rang the bell.	√			√	√	
1028	XLI	36.	then the dragon gave him the jewelries.	√		√	√	√	
1032	XLI	40.	and stole all his jewelries.	√			√	√	
1034	XLI	42.	he killed Manik Angkeran.	√			√	√	
1039	XLI	47.	After a few moments, Manik Angkeran lived again.		√			√	
1040	XLI	48.	Then Sidi Mantra used a stick to make a big line between them on the ground.	√			√		
1041	XLI	49.	From the line, water flowed.		√				
1044	XLI	52.	It separated Java and Bali.	√			√		
1045	XLI	53.	People then named the strait as Bali Strait.	√			√		
1046	XLII	1.	IN a small village, a girl lives with her mother.		√				√
1048	XLII	3.	Every day she puts make-up		√				√
1049	XLII	4.	and wears her best clothes.	√			√		√
1054	XLII	9.	One day, the mother asks the girl to accompany her to go to the market to buy some food.	√			√		√
1056	XLII	11.	but the mother persuades her by saying they are going to buy new clothes.	√			√		√
1058	XLII	13.	But she asks her mother to walk behind her.	√			√		√
1067	XLII	22.	but she doesn't say anything.	√			√		√
1068	XLII	23.	The girl and the mother meet other people.	√			√		√
1069	XLII	24.	Again they ask who the woman behind the beautiful girl.	√			√		
1070	XLII	25.	Again the girl answers that her mother is her servant.		√				√
1071	XLII	26.	She always says that her mother is her servant every time they meet people.	√			√		√
1072	XLII	27.	At last, the mother cannot hold the pain anymore.	√			√		√
1073	XLII	28.	She prays to God to punish her daughter.		√				√
1074	XLII	29.	God answers her prayer.	√			√		
1075	XLII	30.	Slowly, the girl's leg turns into stone.		√				√
1076	XLII	31.	The process continues to the upper part of the girl's body.	√			√		



1083	XLII	38.	People then call it the crying stone or batu menangis.	√			√		
1087	XLIII	4.	and they always gave him anything he wanted.	√		√	√	√	
1088	XLIII	5.	That's why the prince grew as a spoiled young man.		√			√	
1089	XLIII	6.	The prince was then sent to study in a school.				√	√	
1090	XLIII	7.	The King told him to study seriously.	√			√	√	
1091	XLIII	8.	But because the prince was used to be spoiled,		√			√	
1092	XLIII	9.	he couldn't finish his study in time.	√			√	√	
1096	XLIII	13.	He then ordered the prince to leave the palace	√			√	√	
1101	XLIII	19.	He then promised himself that he could become a great merchant.		√			√	
1102	XLIII	20.	After he left the palace,		√			√	
1104	XLIII	22.	While he was walking,		√			√	
1109	XLIII	27.	After that, he gave some money to those kids.	√		√	√	√	
1111	XLIII	29.	Again, he asked them to stop hurting the snake.	√			√	√	
1112	XLIII	30.	He also gave them some money.	√		√	√	√	
1113	XLIII	31.	He kept on giving some money to people who tortured animals.	√		√	√	√	
1114	XLIII	32.	Finally he ran out of money.		√			√	
1119	XLIII	37.	The prince then went to the forest		√			√	
1122	XLIII	40.	so he took some rest.		√			√	
1123	XLIII	41.	While he was sitting under a big tree, a giant snake came to him.		√			√	
1128	XLIII	46.	Then the snake went deep into the forest.		√			√	
1130	XLIII	48.	He asked the Mentiko Betuah to give him a lot of money.	√		√	√	√	
1131	XLIII	49.	Then he went home		√			√	
1133	XLIII	51.	Rohib kept the Mentiko Betuah carefully.	√			√	√	
1134	XLIII	52.	He then went to a goldsmith		√			√	
1135	XLIII	53.	and asked him to make the magical stone as a ring.	√			√		
1136	XLIII	54.	But the goldsmith stole the Mentiko Betuah.	√			√	√	
1137	XLIII	55.	Luckily Rohib had made friends to the animals.		√			√	
1138	XLIII	56.	He asked a cat, a dog, and a mouse to help him find Mentiko Betuah.	√			√	√	

1139	XLIII	57.	The dog followed the smell of the goldsmith,	√			√		
1140	XLIII	58.	and they found his hideaway.	√			√		
1141	XLIII	59.	However they could not enter his house		√				
1142	XLIII	60.	because it was locked.				√		
1143	XLIII	61.	Only the mouse was small enough to enter through a small hole in the door.		√				
1144	XLIII	62.	After waiting for a moment, the mouse came out of the house.		√				
1145	XLIII	63.	He said he could not find the magical stone.	√			√	√	
1146	XLIII	64.	After that they all went back to the palace.		√				
1148	XLIII	66.	He was hiding it in his mouth.		√			√	
1149	XLIII	67.	The mouse then gave the Mentiko Betuah to the prince.	√		√	√	√	
1154	XLIII	72.	According to the local people, that's why until now cats and dogs always tried to catch mice.	√			√		
1155	XLIV	1.	A long time ago in Central Kalimantan, a great hunter named Sangi lived.		√			√	
1156	XLIV	2.	Every time he went to the jungle to go hunting,		√			√	
1157	XLIV	3.	he brought a lot of animals home.	√			√	√	
1158	XLIV	4.	Sangi lived with his family on a riverside.		√			√	
1159	XLIV	5.	As always, Sangi went to the jungle.		√			√	
1161	XLIV	7.	He slowly followed the footprints.	√			√	√	
1162	XLIV	8.	The footprints ended in a big tree.		√			√	
1164	XLIV	10.	Slowly he walked around the tree		√			√	
1166	XLIV	12.	He saw a big dragon was trying to swallow a wild hog.	√			√	√	
1168	XLIV	14.	that the dragon could not swallow it easily.	√			√		
1169	XLIV	15.	After several times trying to swallow,	√			√		
1170	XLIV	16.	finally the dragon gave up.		√				
1174	XLIV	20.	He thought the dragon would eat him alive.	√			√	√	
1175	XLIV	21.	Though Sangi had tried to run,		√			√	
1176	XLIV	22.	his feet could not move at all.		√			√	

1177	XLIV	23.	The dragon slowly came to him.		√			√	
1180	XLIV	26.	it turned into smoke.	√			√	√	
1181	XLIV	27.	When the smoke was gone		√				
1186	XLIV	32.	Then Sangi changed into a dragon.	√			√	√	
1187	XLIV	33.	After that, he ate the hog.	√			√	√	
1188	XLIV	34.	Later, he changed back as a human.	√			√	√	
1195	XLIV	41.	People always asked the secret,		√				
1197	XLIV	43.	On his 150th birthday, people could not stand it anymore.	√			√		
1198	XLIV	44.	More and more people asked him.	√			√	√	
1199	XLIV	45.	Sangi gave up.		√			√	
1206	XLIV	52.	Right after Sangi finished saying that,		√			√	
1208	XLIV	54.	Slowly he changed as a dragon.	√			√	√	
1210	XLIV	56.	They were running away.		√				
1214	XLIV	60.	He went to the river and lived there.		√			√	
1215	XLIV	61.	Since then, people named the river Sangi River.	√			√	√	
1216	XLV	1.	LONG time ago in Tasikmalaya, West Java, lived a young couple.		√				
1218	XLV	3.	They lived happily with their baby.		√			√	
1221	XLV	6.	When the couple went to work in the paddy field,		√				
1223	XLV	8.	As usual, the couple went to the paddy field.		√				
1224	XLV	9.	Before they left,		√			√	
1225	XLV	10.	they asked the tiger to look after their baby.	√			√		
1227	XLV	12.	So, the couple went to the field.		√				
1228	XLV	13.	They worked from morning until afternoon.		√				
1229	XLV	14.	When the couple arrived home,		√			√	
1230	XLV	15.	the tiger welcomed them.	√			√	√	
1231	XLV	16.	The tiger acted differently.		√			√	
1232	XLV	17.	He wagged his tail	√			√	√	
1233	XLV	18.	and rubbed his body to the couple's legs.	√			√	√	

1244	XLV	29.	The husband took his knife and killed the tiger in anger.	√			√		
1245	XLV	30.	Then they both entered the house.		√				
1249	XLV	34.	He was not eaten by the tiger.	√			√	√	
1250	XLV	35.	Quickly, the wife took the baby	√			√	√	
1251	XLV	36.	and kissed him.	√			√	√	
1253	XLV	38.	He opened his eyes	√			√	√	
1255	XLV	40.	The couple found a very large snake under the cradle.	√			√		
1262	XLV	47.	They have killed their faithful tiger.	√			√	√	
1263	XLV	48.	It all happened		√				
1264	XLV	49.	because they did not check the baby first	√			√	√	
1265	XLV	50.	before they killed the tiger.	√			√	√	
1266	XLV	51.	Since then, the couple's village was called Panyalahan.				√		
1267	XLV	52.	The word Panyalahan derives from the word "nyalahan", which means "wrong guess".	√			√		
1270	XLVI	3.	He and all his people lived in happiness.		√			√	
1274	XLVI	7.	One day, Prabu went to the jungle to pray God.		√			√	
1275	XLVI	8.	Everyday, he begged for a child.		√				
1276	XLVI	9.	And after several time, the dream came true.		√				
1279	XLVI	12.	Many of them sent present to the place.		√				
1280	XLVI	13.	The queen gave birth of a beautiful princess		√			√	√
1282	XLVI	15.	Many of the people sent presents to the place.		√				
1284	XLVI	17.	So did the king and the Queen,		√				
1287	XLVI	20.	Her 17th birthday was coming		√			√	√
1288	XLVI	21.	and Prabu prepared a beautiful necklace as her birthday present.	√			√		
1290	XLVI	23.	and all the people in the kingdom came		√			√	
1291	XLVI	24.	and attend the party.		√				
1292	XLVI	25.	And then, Prabu presented the necklace to his beloved daughter	√		√	√		

1293	XLVI	26.	and said that the beautiful necklace was presented by all people in the kingdom.				√		
1294	XLVI	27.	Suddenly, the princess threw necklace	√			√		√
1301	XLVI	34.	It made a pool of water.	√			√		
1303	XLVI	36.	Soon the palace became a big lake.	√			√		
1304	XLVI	37.	The lake sank the entire kingdom and became telaga warna (the lake of color).	√			√		
1306	XLVII	2.	who lived on the earth		√				
1308	XLVII	4.	One day, they invite the sea to visit them.	√			√		
1309	XLVII	5.	So the sea go along, with the fish and all the members of his family.		√				
1310	XLVII	6.	Suprisingly, the water begin to rise,		√				
1311	XLVII	7.	so that the sun and the moon have to climb up to the roof		√				
1313	XLVII	9.	then they climbed up into the sky ,		√				
1318	XLVIII	4.	They went to see King Aruya.	√			√	√	
1325	XLIX	1.	A woman repeated a bit of gossip about a neighbor.		√				√
1330	XLIX	6.	and went to a wise old sage to find out what she could do to repair the damage.		√				√
1332	XLIX	8.	Although surprised by this advice,				√		√
1333	XLIX	9.	the woman did what she was told.		√				√
1335	XLIX	11.	The woman followed the same road,	√			√		√
1336	XLIX	12.	but to her dismay, the wind had blown the feathers all away.	√			√		√
1337	XLIX	13.	After searching for hours,		√				
1338	XLIX	14.	she returned with only three in her hand.		√				√
13342	L	3.	Their friendship grew sweeter and sweeter.		√				
13344	L	5.	The mouse lived in a hole in the ground		√			√	
13345	L	6.	and the frog lived in water.		√			√	
13346	L	7.	The frog could live in water,		√			√	
13347	L	8.	but the mouse could not live in water.		√			√	

13349	L	10.	the frog would have to come out of the water.		✓			✓	
13350	L	11.	When their visit was finished,		✓				
13351	L	12.	the frog would hop back into the water,		✓			✓	
13352	L	13.	and the mouse would run back into his hole in the ground.		✓			✓	
13353	L	14.	One day the frog came out to visit with the mouse.	✓			✓	✓	
13354	L	15.	Wickedness entered into his heart.		✓				
13355	L	16.	He got some string	✓			✓	✓	
13356	L	17.	and tied his foot and the mouse's foot together.	✓			✓		
13358	L	19.	Then the frog jumped back into the water with their feet still tied together.		✓			✓	
13359	L	20.	The mouse could not live in water,		✓			✓	
13360	L	21.	and it died.		✓				
13361	L	22.	After a while the mouse bloated		✓			✓	
13362	L	23.	and came to the top of the water.		✓			✓	
13364	L	25.	with a swoop, took both the dead mouse	✓			✓	✓	
13365	L	26.	and the live frog up into the air.		✓			✓	
13366	L	27.	The hawk alighted in a tree		✓			✓	
13367	L	28.	and ate both of them.	✓			✓	✓	
13368	L	29.	They both met death.		✓			✓	
13369	LI	1.	Once upon a time there lived a little girl named Snow White.		✓				✓
13370	LI	2.	She lived with her aunt and uncle		✓				✓
13376	LI	8.	so she decided it would be best if she ran away.		✓				✓
13377	LI	9.	The next morning she ran away from home		✓				✓
13378	LI	10.	when her aunt and uncle were having breakfast.		✓				
13379	LI	11.	She ran away into the woods.		✓				✓
13381	LI	13.	She knocked		✓				✓
13382	LI	14.	but no one answered		✓				
13383	LI	15.	so she went inside and fell asleep.		✓				✓

13384	LI	16.	Meanwhile, the seven dwarfs were coming home from work.		✓				
13385	LI	17.	They went inside.		✓				
13386	LI	18.	There they found Snow White sleeping.	✓			✓		✓
13387	LI	19.	Then Snow White woke up.		✓				✓
13394	LI	26.	and Snow White and the seven dwarfs lived happily ever after.		✓				✓
13395	LII	1.	On a summer day, when the hot weather made the animals thirsty	✓			✓		
13396	LII	2.	a Lion and a Bear came at the same time to a river to drink.		✓				
13397	LII	3.	They, argued which one of them should drink first.		✓				
13398	LII	4.	Soon, they were fighting.		✓				
13399	LII	5.	When they stopped for a moment, they saw some eagles.		✓				
13401	LII	7.	They waited for the one who would die first.		✓				
13402	LII	8.	Finally the Lion and the Bear stopped fighting.		✓				
13405	LIII	2.	She lived with her stepsisters and stepmother.		✓				✓
13406	LIII	3.	They treated her badly.	✓			✓		
13407	LIII	4.	She had to do all the house work.		✓				✓
13408	LIII	5.	One day an invitation to the ball came to the family.		✓				
13409	LIII	6.	But, her stepsisters would not let her go.	✓			✓		✓
13411	LIII	8.	The stepsisters went to the ball without her.		✓				✓
13412	LIII	9.	Fortunately, the fairy godmother came		✓				✓
13413	LIII	10.	and helped her to get to the ball.	✓			✓		✓
13416	LIII	13.	and then married her.	✓			✓	✓	
13417	LIII	14.	They lived happily ever after.		✓				
13419	LIV	2.	who lived long ago at the time of the Roman Emperor, Claudius II.		✓			✓	
13421	LIV	4.	However, valentine secretly performed marriage services for them.		✓			✓	
13422	LIV	5.	Then, he was discovered				✓	✓	
13423	LIV	6.	and was thrown into jail				✓	✓	
13424	LIV	7.	On the day he was put to death he sent her a little note which he signed, Your Valentine.				✓	✓	

13430	LV	3.	and often kicked the farmers.	✓			✓		
13432	LV	5.	when farmers used horses a lot.	✓			✓		
13433	LV	6.	The horse worked in the fields in the day		✓				
13436	LV	9.	and the entrance of its ears hit the top of the entrance.	✓			✓		
13438	LV	11.	What can we do about this problem?		✓				
13439	LV	12.	They often asked.		✓				
13443	LV	16.	So They found a say	✓			✓		
13444	LV	17.	and started cutting.		✓				
13447	LV	20.	After a few minutes, a friend came to see them		✓				
13449	LV	22.	The farmers told him about the problem.	✓			✓	✓	
13452	LV	25.	and he went away.		✓			✓	
13456	LVI	2.	he made the wealthy master of a hatchet	✓		✓	✓	✓	
13458	LVI	4.	He went about cutting everything that came his away.		✓			✓	
13460	LVI	6.	He found a beautiful, young English cherry tree,		✓			✓	
13462	LVI	8.	He tried the edge of his hatchet on the trunk of the tree and barked it	✓			✓		
13465	LVI	11.	He came into the house in great anger		✓			✓	
13466	LVI	12.	and demanded to know who the naughty person was who had cut away the bark.	✓			✓	✓	
13467	LVI	13.	Nobody could tell him anything about it.	✓			✓	✓	
13468	LVI	14.	Just then George, with his little axe, came into the room.		✓			✓	
13469	LVI	15.	His father asked him about the tree.	✓			✓	✓	
13472	LVI	18.	but quickly recorning himself he cried: "I cannot tell a lie , father, you know I can tell a lie I did cut it with my little axe."		✓			✓	
13475	LVII	3.	He whistled and sounded his horn,	✓			✓	✓	
13476	LVII	4.	but, one of the goats paid not attention to his command.	✓			✓		
13477	LVII	5.	At last the Shepherd threw a stone,	✓			✓	✓	
13478	LVII	6.	and broke one of its horns.	✓			✓	✓	
13480	LVII	8.	He then begged the Goat not to tell his master about it.	✓			✓	✓	



13483	LVIII	2.	that lived in a house in the woods: a papa bear, a mama bear, and baby bear.		√			√	
13485	LVIII	4.	A little girl named Goldilocks lived with her mother nearby.		√				√
13486	LVIII	5.	Goldilocks took a walk through the woods						√
13487	LVIII	6.	and found the bear's house.	√			√		√
13489	LVIII	8.	and went inside.		√				√
13491	LVIII	10.	and finally ate up the porridge in the small bowl.	√			√		√
13492	LVIII	11.	Then she sat on a big chair, because it was hard.		√				√
13494	LVIII	13.	Afterwards she sat on the small chair,		√				√
13496	LVIII	15.	But while she was sitting on it		√				√
13497	LVIII	16.	she broke it,	√			√		√
13498	LVIII	17.	After eating a porridge,	√			√		√
13500	LVIII	19.	and then she went upstairs.		√				√
13501	LVIII	20.	There she found a small bed.	√			√		√
13502	LVIII	21.	She lay down on it	√			√		√
13505	LVIII	24.	the three bears came home.		√				
13506	LVIII	25.	When they went into the kitchen,		√				
13508	LVIII	27.	Someone had tasted their porridge,	√			√		
13509	LVIII	28.	even eaten up baby bear's porridge,	√			√	√	
13510	LVIII	29.	while they were taking a walk.		√				
13512	LVIII	31.	when he found that his little chair broke into pieces.	√			√	√	
13513	LVIII	32.	When they went upstairs,		√				
13518	LVIII	37.	she jumped out of bed		√				√
13519	LVIII	38.	and ran out of the house to her home.		√				√
13520	LVIII	39.	Never again did she make herself at home in anyone else's house.		√				√
13527	LIX	7.	The king of the gods sends four of his gods to Mergosono to test the king.	√			√	√	
13528	LIX	8.	At that time, the king's son, Pangeran Sembara was studying abroad.		√			√	

13529	LIX	9.	So one of the gods disguise as Pangeran Sembara.		√			√	
13530	LIX	10.	Two other as villagers while one disguise as a villager who is killed by Pangeran Sembara.	√	√			√	
13531	LIX	11.	The two villagers then go to see the king to tell him about the death of their friend.	√			√	√	
13535	LIX	14.	When the two villagers leave,		√			√	
13536	LIX	15.	the king calls his trusted advisors.	√			√		
13537	LIX	16.	He asks for their opinion about this matter.	√			√	√	
13539	LIX	18.	then the prince should be punished.				√		
13542	LIX	21.	The next morning the false prince comes to see his father.		√			√	
13545	LIX	24.	The next day the prince is going to be hung as his punishment.				√	√	
13546	LIX	25.	When the executioner hangs the prince,	√			√	√	
13547	LIX	26.	suddenly his body disappears		√				
13550	LIX	29.	When the sound is gone,		√				
13551	LIX	30.	the people of Mergosono yell with joy.		√				
13554	LIX	33.	When the prince finally arrives home,		√			√	
13555	LIX	34.	they hold a party to celebrate the event.	√			√		
13557	LX	2.	Suddenly, the Lion stepped on a thorn.	√			√	√	
13558	LX	3.	Then, the Lion met a shepherd.	√			√	√	
13560	LX	5.	The shepherd examined him bravely.	√			√	√	
13562	LX	7.	He pulled it out with his hand.	√			√	√	
13563	LX	8.	The lion thanked the shepherd.	√			√	√	
13564	LX	9.	Then, the Lion returned into the forest.		√			√	
13565	LX	10.	One day, the shepherd was imprisoned on a false accusation.				√	√	
13566	LX	11.	He was going to be the Lion's prey for his crime.	√			√	√	
13567	LX	12.	However, when the Lion was released from his cage,				√	√	
13570	LX	15.	The lion did not attack the shepherd.	√			√	√	
13571	LX	16.	He came to the shepherd	√			√	√	

13572	LX	17.	and place his foot on his knee.	✓			✓	✓	
13574	LX	19.	because the Lion did not attack the shepherd.	✓			✓	✓	
13576	LX	21.	he released the Lion	✓			✓	✓	
13577	LX	22.	He also let the Shepherd go.	✓			✓	✓	
13578	LXI	1.	Acountryman's son stepped on a snake's ona a snake tail accidentally.	✓			✓	✓	
13579	LXI	2.	The tail suddenly turned		✓				
13580	LXI	3.	and hit him so that he died.	✓			✓	✓	
13582	LXI	5.	so that he cut off part of the snake's tail.	✓			✓	✓	
13583	LXI	6.	Then, the snake in revenge stung reverl of the farmer's cattle.	✓			✓		
13584	LXI	7.	It couosed him great loss.	✓			✓	✓	
13587	LXII	1.	One day, a dog stole a big piece of meat	✓			✓	✓	
13589	LXII	3.	Then, he ran off		✓			✓	
13590	LXII	4.	until he reached the bank of the river.		✓			✓	
13595	LXII	9.	he threw himself on the other dog to steal his meat as well.	✓			✓	✓	

**Contextual Teaching and Learning VII**

NOT FOUND

**English in Focus VII**

NOT FOUND

**Scaffolding VII**

NOT FOUND

**Contextual Teaching and Learning VIII**

Hal 81

**Babu and the Lion**

One day, there was a slave whose name was Babu. His master was very, very bad. You know, he often punched Babu and did not offer him food for days. Poor Babu! So he escaped into a forest and slept in a cave.

Next morning, he heard a loud roar. In front of him...., at the mouth of the cave..., was a very big lion. You see, Babu was scared to death! Kind of scary, isn't it? But he could not escape.



But the lion didn't attack him. It was tame. There was a large thorn in its right front foot. The lion looked at Babu. It seemed to say something like: "Please help me. It's very painful." Babu walked bravely to the lion and pulled out the thorn. Babu and the lion turned out to be friends.

(Adapted from GB Shaw's play: Androcles and the Lion)

Hal 86

**Snow White**

Pic.6.4

(<http://www.pewterkingdom.com/>)

Long ago, in the Neverland, there lived a very beautiful princess, Snow White. The Queen was her stepmother. She was very jealous of her beauty. So she wanted her to die.

Snow White knew about the evil plan. She escaped into a forest. There she made friends with seven dwarfs.

The queen turned Snow White into a witch. Snow White did not realize it. The witch gave her a poisoned apple. As a result, Snow White was put into sleep for years.

Fortunately, in the end, Prince Charming revived her with a kiss. They lived together happily ever after.

(Free adaptation from Grimms' fairy tale)

Hal 89



With a friend, read the unfinished fairy tale below.

One day, a hunter caught an owl in his trap. It was a paradise owl.

The owl begged the hunter to free it. In return, the owl promised to grant him three wishes.

"Give me a large, luxurious, furnished house with a beautiful garden," said the hunter. And there, in front of him, was the house he wanted.

"Give me a very huge box of gold coins," he asked. And again he got what he wanted.

"Give me a very beautiful, loving wife who is good at cooking." And...



1. How would you continue the story in the part following the text above?
2. Will you make it a happy-ending story? How? Please write.
3. Will you prefer to have a sad ending? How? Please write.

Hal 89



Here is a story for you to rearrange. Pay a close attention to its parts so that it becomes a good narrative.

One day there was a party at the palace. All were invited. Her stepsisters would not let her go with them. Cinderella was sad.

Finally the Prince found Cinderella and they got married and lived happily ever after.

Once upon a time there was a girl called Cinderella. She lived with her stepmother and stepsisters. They were very very bossy. She had to do all the housework.

The Prince took her glass shoe. He traveled around the country to find a girl that matched the glass shoe.

The Fairy Godmother came and helped her to go to the ball. Cinderella danced with the prince. After a while, the clock stroke twelve. She left him one of her glass shoes and went home.

Hal 90

Once upon a time there was a beautiful girl called Sarah, who lived with her step mother. Her step mother was very bossy, greedy and arrogant. She hated Sarah a lot.



One day when her father was working out side, the step mother hit Sarah and expelled her from the house. She went out side and walked far away from the house. Suddenly she saw a big melon farm and went in it. After that she hid in a big melon. She used to go out of the melon and get her food.

One day a prince visited the farm and saw the big melon. "Cut this melon I want to eat it," the prince said. The prince's guards started to cut the melon but they heard a voice from it. Sarah said "Don't cut me please!" They were all surprised at this situation. The prince said "Who are you? Calm down, please come out." After that she came out. He fell in love with her.

She told him her story so the prince decided to marry her and they lived happily ever after.

Written by Sanaa,Aisha and Fozya

Hal 93

### The Magic Candle

One day a young wanderer got lost in a wood. Suddenly he saw a light from an old hut. He knocked on the door and an old woman (1) ..... it. She was crying. She said that the devil had stolen her magic candle. The candle could grant anything she asked. The wanderer asked her where the devil (2) ..... "In a castle not far from here," said the old woman.

The wanderer (3)..... to the castle. There he found the devil, but he was old and weak. Therefore when the wanderer (4)..... the magic candle from the devil's table and ran away, he couldn't chase him.

But the wanderer was not a kind man. He didn't return the candle to the old woman, but (5)..... it for himself. He lit the candle and made a wish, "I want to go far away from here." Suddenly the genies (6)..... and took him to a beautiful palace. There was party in the palace. The wanderer (7) ..... to make some money. So he lit the candle again and wished for some jewelry. He sold them to the guests and was soon making a lot of money. Then the Princess came to buy





the jewelry, but there was nothing left. The wanderer (8)..... with her and asked her to marry him. The kind princess said 'Yes', and they got married the next day. In his happiness, the wanderer told the princess about his adventure and the magic candle. Hearing that, the princess got very angry. At night she lit the candle and (9) ..... that the wanderer disappeared.

181

In the morning the wanderer (10) ..... and found himself back in his ugly house in the village.

(Adapted from Fun Plus 05)

## English in Focus VIII

Hal 79

### The Two Friends and the Bear

John and James were two friends who were crossing a <sup>1</sup> \_\_\_\_\_. Suddenly, they hit a huge black <sup>2</sup> \_\_\_\_\_. Imagine how terrified they were. They tried to run but the bear <sup>3</sup> \_\_\_\_\_ them. <sup>4</sup> \_\_\_\_\_ managed to climb up into a tree but, <sup>5</sup> \_\_\_\_\_ fell to the ground and pretended to be dead. He knew that a bear will only attack something if it is <sup>6</sup> \_\_\_\_\_.



The bear <sup>7</sup> \_\_\_\_\_ him all over, while the man tried to hold his breath as best he could, hoping that the animal would not discover the pretence. Finally, the bear must have thought that the man really was <sup>8</sup> \_\_\_\_\_.

Finally, the danger over, John came down from the tree and asked his friend, "Well, what did the bear <sup>9</sup> \_\_\_\_\_ into your ear?". The bear <sup>10</sup> \_\_\_\_\_, "It would be good if you fell from the tree and pretended to be dead with me!"

Adapted from: *366 and More Fairy Tales*, 1990

Hal 88

### Buggy Races

Once upon a time there lived two best friends, the hare and the tortoise. They liked to race against each other, but the hare always won.

One day, the hare asked the tortoise to race down to the beach. The tortoise refused, he said that he will loose anyway. The hare replied in a kind voice that he felt sorry about it.

But the next day, the hare found a way to race the tortoise that would be fair and lots of fun too. He asked the tortoise to come with him. The tortoise was slowly plodding over the sandhill towards the beach. Now the two friends can race against each other all day and something tells me that the tortoise might win this time.

Adapted from *50 Bedtime Stories*, 2002

### The Prince and His Best Friends



orientation

Once upon a time, there lived a kind young prince named Jonathan. He was loved, and adored by his people. His two close friends were Peter Piper, the servant of the palace and Franklin Greedy, the son of an Aristocrat.

complication

One day, The Prince, Peter Piper, and Franklin Greedy were walking through the forest. Suddenly a group of bandits attacked the three boys near an old house. They entered the old house and blockaded the gate and doors. The three boys were trapped inside the house.

resolution

Franklin was very terrified and asked the Prince to surrender immediately, but Peter was not afraid. He urged and supported the Prince not to give up. The Prince decided not to surrender because he realised that he would become a hostage for the bandits to ask for ransom to his father, but Franklin was scared and wanted to make a deal, it made Peter suspicious about Franklin's behaviour. So he quietly made up a plan for him and the Prince to escape.

Early at dawn, Franklin opened the front gate and unlocked the doors. The bandits entered the house in search of the Prince. When they came to the room where the Prince was supposed to be sleeping, no one was there. Suddenly they heard a horse running outside the house and saw over the window that Peter Piper and the Prince were riding away on one of the bandit's horses.

It turns out, Peter Piper sneaked out of the house and waited in the yard, while the Prince was hiding behind the house. The bandits were very angry at Franklin and took him with them while the Prince and Peter went safely going back to the Capital.



Hal 95

Once upon a time, two bandits <sup>1</sup> \_\_\_\_\_ an old lady. The robbery <sup>2</sup> \_\_\_\_\_ near the old bridge over the river. The old lady <sup>3</sup> \_\_\_\_\_ shopping and <sup>4</sup> \_\_\_\_\_ toward the bridge. When she was near the bridge, two bandits <sup>5</sup> \_\_\_\_\_ toward her and <sup>6</sup> \_\_\_\_\_ her purse. She <sup>7</sup> \_\_\_\_\_, and they <sup>8</sup> \_\_\_\_\_ it. Then, they <sup>9</sup> \_\_\_\_\_ through the forest.

rob

happen

finish

walk

grab

scream

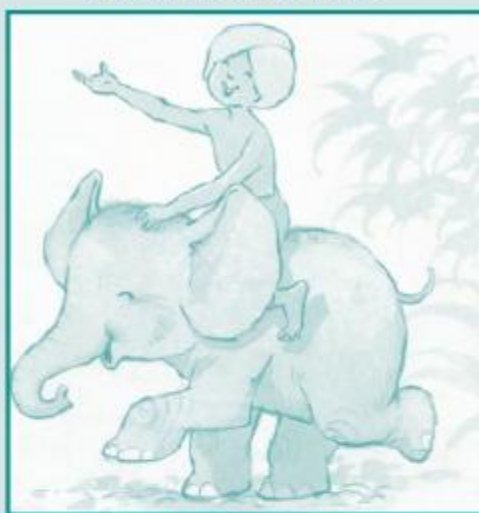
push

take

escape

Hal 97

### Mantu's Little Elephant



Source: 50 Bedtime Stories, 2002

orientation

Little Mantu lived in a village deep in the jungle where elephants helped the men with their work. These elephants were so big and strong. They could lift up the heaviest logs with their trunks and toss them high in the air.

complication

Now, Mantu had an elephant of his very own. His name was Opie. He was just a baby and Mantu loved him very much. Mantu whispered to Opie's ear that someday he would become the biggest, strongest and bravest elephant in the jungle. The other elephants heard this. They began to laugh and made rude noises with their trunks. "We're so big and tall, but you're so small. You're nothing at all," said one of the big elephants.

resolution

Mantu looked up at the huge elephant with a mischievous glint in his eye. "You're so tall and can see far away. We can see what is happening down here in the jungle. In fact, we would be the first to see any slithering snakes that may be a danger." After hearing the word snakes, the elephants screeched and off they went thundering in fright.

"Did I say there were snakes?" giggled Mantu. "No, I don't think so," smiled Opie. Mantu then climbed upon his little friend's back and went home to the village to tell everyone about the foolish elephants.

Adapted from: 50 Bedtime Stories, 2002

Hal 99

Hal 127 &amp; 134

Arrange these paragraphs into a good story.

### The Singer and the Dolphin



Source: 366 Fairy Tales and More, 1990

- a. Arion did not put up a struggle; instead he asked only that he be allowed to sing one last song. His wish was granted and the sailors were so enchanted by his voice that they were hardly aware of what happened next. At the first notes of his song, a dolphin swam alongside, attracted by the beautiful music. Immediately Arion jumped overboard onto the dolphin's back and was carried back across the sea.
- b. In memory of this event, a statue, of a young man on the back of a dolphin, was erected in the port of Corinth. This statue is still there today.
- c. Arion was one of the most famous singers in the ancient world. On one occasion he won an important festival in Sicily, and as his prize he received so many jewels and golden cups that he was obliged to hire a ship to carry them all home to Corinth.
- d. When the ship finally reached port in Corinth, the wicked sailors began to tell everyone that there had been a storm, during which the famous singer had been lost at sea. They were struck dumb with amazement, however, when Arion arrived with a company of soldiers to arrest them.
- e. Unfortunately, this huge treasure made the sailors very jealous, and in order to have it for themselves, they attacked the singer and were about to throw him overboard.

### The Flowers from the Moon

High in the mountains live a prince whose great wish was to journey to the moon, because he love its gentle glow. His dream finally come true. When he reach the moon he discovered its light came from the moon king's beautiful daughter.

The two young people soon fall in love, but the worlds they come was just too different and soon they had to part. As a sign of her great love, the moon king's daughter give the prince one of the smooth and lovely flowers that covered the moon like snow and this was how the first alpine flower was bring to earth.

Taken from 366 and More Fairy Tales, 1990

### The Owl and the Nightingale



Source: 366 and More Fairy Tales, 1990

There was once a nightingale in a cage by a window, that was his habit to sing only at night. An owl was puzzled by this and went to ask the nightingale what the reason was. "When I was captured," explained the nightingale, "it was day and I was singing. In this way I learnt to be more carefully and to sing only at night."

"Are you afraid you might be captured a second time?" asked the owl. "Oh, it would have been better if you had been more careful the first time when your freedom was at risk. Now it doesn't really matter any more, right?"

Taken from 366 and More Fairy Tales, 1990



Hal 135

### The Caliph and the Clown

The Caliph of Baghdad hired an intelligent and high spirited man as his court jester, and was much amused by his clever, witty comments. The clown was so well loved by his master that everyone at court showed him great respect. And so the Caliph was much surprised one day when he heard his beloved clown crying out in distress from the throne room. The Caliph hurried there and was astonished to find the guards beating the clown badly.

"Leave him alone at once!" he ordered. "Why are you beating him?"

"We found him sitting on your throne, O majesty!" the captain of the guards explained.

"out of my sight!" commanded the Caliph. "For sure the jester did not do it with the intention of offending me."

The clown, however, continued to weep and wail even after the guards had left.

"Stop it! Said the irritated Caliph.

"You're still in one piece, aren't you?"

"I'm not crying for myself, my lord, I weep for you," the clown explained.

"For me?" exclaimed the Caliph in surprise.

"Certainly! If I get beaten so badly for having been only a few minutes on the throne, how many beatings must you have suffered in all the years that you have been there?"

*Taken from 366 and More Fairy Tales, 1990*

Hal 140

### Telaga Warna

Long long ago there was a kingdom in West Java. The kingdom was ruled by a king. People called their king His Majesty Prabu. Prabu was a kind and wise king. No wonder if that country was prosperous. There's no hunger in this kingdom.

It was a very happy condition. But it was a pity that Prabu and his queen hadn't got any children. It made the royal couple very very sad. Some old men and women who was respected by Prabu suggested the king to adopt a child. But Prabu and the queen didn't agree. "No, thank you. But for us, our own daughter or son is better than adopted children."

The queen was very sad. She often cried. That was why Prabu decided to go. He went to the jungle. There he prayed to God. Everyday he begged for a child. His dream come true. A few months later, the queen got fregnant. All people in the kingdom felt happy. They sent many presents to the palace to express their happiness.

Nine months later a princess was born. People sent their presents again as a gift to a little princess. This baby grew as a beautiful teenager then.

Prabu and Queen loved their daughter so much. They gave what ever she wanted. It made Princess a very spoiled girl. When her wish couldn't be realized, she became very angry. She even said bad things often. A true princess wouldn't do that. Eventhough the princess behaved badly, her parents loved her, so did the people in that kingdom.

Day by day, the princess grew more beautiful. No girls couldn't compare with her. In a few days, Princess would be 17 years old. So, people of that kingdom went to palace. They brought many presents for her. Their presents gift were very beautiful. Prabu collected the presents. There were really many presents. Then Prabu stored them in a building. Some times he could take them to give to his people.

Prabu only took some gold and jewels. Then she brought them to the goldsmith. "Please make a beautiful necklace for my daughter," said Prabu. "My pleasure, Your Majesty," the goldsmith replied. The goldsmith worked with all his heart and his ability. He wanted to create the most beautiful necklace in the world because he loved his princess.

The birthday came. People gathered in the palace field. When Prabu and queen appeared, people welcomed them happily. Prabu and his wife waved to their beloved people.

## Hal 151

Cheers were louder and louder when the princess appeared with her fabulous pretty face. Everybody admired her beauty. Prabu got up from his chair. A lady gave him a small and glamorous pillow. A wonderful necklace was on it. Prabu took that necklace. "My beloved daughter, today I give this necklace to you. This necklace is a gift from people in this country. They love you so much. They presented it for you to express their happiness, because you have growing to a woman. Please, wear this necklace," said Prabu.

Princess accepted the necklace. She looked at the necklace in a glance. "I don't want to accepted it! It's ugly!" shouted the princess. Then she threw the necklace. The beautiful necklace was broken. The gold and jewels were spread out on the floor

Everybody couldn't say anything. They never thought that their beloved princess would did that cruel thing. Nobody spoke. In their silence people heard the queen crying. Every woman felt sad and began crying too. Then everybody was crying.

Then there was a miracle. Earth was crying. Suddenly, from the under ground, a spring emerged. It made a pool of water. The palce was getting full. Soon the place became a big lake. The lake sank all of the kingdom.

Nowadays the water on that lake is not as full as before. There is only a small lake now. People called the lake "Talaga Warna". It is mean "Lake of Colour". It's located in Puncak, West Java. On a bright day, the lake is full of colour. So beautiful and amazing. These colors come from shadows of forest, plants, flowers, and sky around the lake. But some people said that the colours are from the princess's necklace, which spreads at the bottom of the lake.

Taken from [www.geocities.com](http://www.geocities.com)

## Hal 143

Write your own sentences to complete the following unfinished story.

### The Fox and the Grapes

There was once a fox with an empty stomach, who went in search for food. Then he saw a vineyard, where large bunches of golden grapes hung from the vines above his head.

The fox jumped up and down, trying to bite into a bunch of the grapes, but he failed. He tried again and again, with all his might, but he still failed to reach the grapes.

Suddenly, he thought a way \_\_\_\_\_

Adapted from *366 and More Fairy Tales*, 1990

#### Clue

- Think a way of how is the fox can get the grapes.

### Redfeathers the Hen



Redfeathers, the hen, was so-called because all her feathers were red. One day, the fox caught sight of her in the farmyard and his mouth began to water.

He ran home and told his wife to put on water for boiling a chicken, and then he rushed back, and before Redfeathers

knew what was happening, she found herself snapped up and inside a sack, not even able to call for help.

Luckily for her, her friend the dove saw what had happened. She fluttered on the path in the woods, and lay there, pretending to have a broken wing. The fox was delighted to find that he now had a first course as well as a main dish. He put down the sack with the hen in it, and chased off after the dove, who began cleverly to hop futher and futher away.

Redfeathers slipped out of the sack and put a stone in her place, then she too ran off. When the dove saw that her friend was safe, she flew up into a tree. The fox then went back and picked up the sack, thinking that the hen was still in it. When he got home, the fox tipped the sack into the pot of boiling water, but the stone splashed it all over him, and he burned his greedy paws.

Source: *366 and More Fairy Tales*, 1990



## Shark! (Part 1)



Source: Junior Comprehension 2, 2000

"Are you going spear fishing?" Lizzie asked.

"Yes," said her older brother, Sam.

"Can I come with you?"

"No."

"Oh, please. You know I'm a good swimmer," said Lizzie.

A few minutes later, Sam and Lizzie were in the warm sea. Fish swam all around them. The colours of the fish were bright in the sunlight. "They're beautiful!" thought Lizzie.

Sam pointed his spear gun and shot a big blue fish. A cloud of red blood came from the dead fish.

Then they saw the shark. Sharks are not always dangerous, but this shark could smell blood. When sharks smell blood, they want to kill and eat. The shark's teeth closed on the dead fish and pulled the spear gun from Sam's hand.

Sam and Lizzie swam quickly to a small island. The island was only a metre wide and a few centimetres above the water. Sam pushed Lizzie up into the island and then he climbed up. He fell and cut his leg.

Then they stood on the island and watched the shark.

"We're OK," Sam told his sister. "Someone will see us." But there was a bigger island between them and the beach. So nobody could see them.

The water washed over their little island, and they nearly fell into the sea. The water washed blood from the cut on Sam's leg into the sea.

Then they saw a second shark.

Taken from Junior Comprehension 2, 2000

## Shark! (Part 2)



Source: Junior Comprehension 2, 2000

"We have to swim to the bigger island," Sam said.

"People will see us there."

"You can't swim," Lizzie said. "The sharks will smell the blood on your leg, and..."

The water washed over their little island again. The water was higher than before. They nearly fell in again.

"We can't stay here. We have to swim," Sam said.

"No," Lizzie said. "I have to swim."

"What do you mean?"

"You can't go, so I'll go. I'll get help."

"No! Lizzie!"

But she was already in the water. She swam fast. All the time she thought, "Are the sharks behind me?"

The sharks began to move towards Lizzie. Sam watched. What could he do?

He put his legs in the water. He kicked the water and shouted at the sharks. The sharks heard the noise and they smelled the blood from his leg. They turned. They came towards him, but he kept his feet in the water and kicked. Then Lizzie was at the bigger island, and Sam jumped up.

Lizzie waved her arms at the people on the beach and shouted "Help!"

A few minutes later, Sam and Lizzie were safe in a boat.

"Are you OK, Sam?" Lizzie asked.

Sam said, "Lizzie, you're the best and bravest sister in the world. You can swim with me any time."

"But no more spear fishing?" she said with a smile.

"Ok. No more spear fishing."

Taken from Junior Comprehension 2, 2000

## Little Brother, Little Sister

Maltreated by their stepmother, who was a witch, a little brother and sister fled into the woods. After running for a while, the brother said: 'I'm so thirsty. Let's find a spring and have a drink.'

However, as the young boy bent down to drink, his sister heard a voice which said: 'Who drinks from me will turn into a fawn.' It was the witch! Too late, the sister tried to prevent her brother from drinking. The young boy changed at once into a fawn. In tears, the little girl made a lead and collar out of her belt, and led the fawn off into the woods. There they found an abandoned cottage and lived together, far from any danger.

One day, however, the king was hunting in the woods, and he spied the fawn, which could not resist the urge to wander away from the cottage. The king and his hunters chased the fawn all the way back home. There, the king followed it into the cottage, where he found a young girl stroking the frightened animal. She was so beautiful and gentle that the king fell in love with her at once. He asked her to be his wife, and his words caused the maiden to cry for joy. When one of her tears fell on the fawn, it changed back to her brother once more. Their goodness and love had overcome the witch's evil spell, and they lived safely and happily with the king for ever after.

Taken from 366 and More Fairy Tales, 1990

Hal 170 & 171

## The Two Friends and the Bear

John and James were two friends who were crossing a forest. Suddenly, they hit a huge black bear. Imagine how terrified they were. They tried to run but the bear chased them. John managed to climb up into a tree but, James fell to the ground and pretended to be dead. He knew that a bear will only attack something if it is alive.

The bear smelled him all over, while the man tried to hold his breath as best he could, hoping that the animal would not discover the pretence. Finally, the bear must have thought that the man really was dead.

Finally, the danger over. John came down from the tree and asked his friend, "Well, what did the bear whisper into your ear?" The bear said, "That it would be good if you fell from the tree and pretended to be dead with me!"

## Practice 6

## The Flowers from the Moon

High in the mountains lived a prince whose great wish was to journey to the moon, because he loved its gentle glow. His dream finally came true. When he reached the moon he discovered its light came from the moon king's beautiful daughter.

The two young people soon fell in love, but the worlds they came was just too different and soon they had to part. As a sign of her great love, the moon king's daughter gave the prince one of the smooth and lovely flowers that covered the moon like snow and this was how the first alpine flower was brought to earth.

## Scaffolding VIII

Hal 125

### Jack-O'-Lantern

Once upon a time, there was a man named Jack. He was a 1) *drunkard* and trickster. One day, he tricked Satan up a 2) .... He carved an image of a 3) ... in the tree's trunk to 4) ... the devil. Jack made a deal with the devil. If the devil would never 5) ... him again, he would 6) ... to let him down the tree.

After Jack died, he was forbidden to 7) ... Heaven because of his wickedness. He was also forbidden to enter Hell because he had tricked the 8) .... Instead, the devil gave him a single hot 9) ... to light his way through the darkness. The coal was placed inside a hollowed-out turnip to keep it glowing longer.

Originally, the Irish used turnips as their "Jack's lanterns". However, when the immigrants came to America, they found 10) ... were more plentiful than turnips. Therefore, the Jack-O'-Lantern in America was a hollowed-out pumpkin, lighted with a hot coal.

Jack-O'-Lantern has become one of the 11) ... of Halloween. Halloween is celebrated on 31<sup>st</sup> October. It is now celebrated most commonly in United States, Canada, Ireland, the United Kingdom, Australia and New Zealand. It has also been celebrated in some parts of Western Europe.

(Adapted from: <http://www.wikipedia.org>)

### Roro Anteng and Jaka Seger



Picture 7.8

Once upon a time, there was a king named King Brawijaya. He ruled Majapahit kingdom. He has a daughter named Roro Anteng. Roro Anteng fell in love with Jaka Seger. He was a man from the Brahmin Caste. King Brawijaya did not agree with their relationship.

Roro Anteng and Jaka Seger left Majapahit. They moved to a place near Mount Bromo. They ruled the 1) *region* together. The people were prosperous under their leadership. However, they were unhappy because they had no children. Desperate, they decided to climb to the top of Mount Bromo. They 2) ... for help to the god of Mount Bromo. He granted their wish. However, the youngest child must be sacrificed in the crater of the volcano.

After giving birth to 25 children, Roro Anteng and Jaka Seger have to 3) ... their last child, Kesuma. If they broke their promise, they would be threatened with catastrophe. After Kesuma was sacrificed, they heard Kesuma's voice. He told everyone not to forget to perform 4) ....

Until now, the Tenggerese still perform the annual Kasada festival to remember Kesuma's sacrifice. The word 'Tengger' is derived from the last syllables of Roro *Anteng* and Joko *Seger*. They present 5) ... offerings of rice, fruits, vegetables, livestock, and other local products.

(Adapted from [www.petra.ac.id](http://www.petra.ac.id))



Hal 136

### Saint Valentine

Saint Valentine was a priest who lived long ago at the time of the Roman Emperor, Claudius II. Claudius would not let soldiers marry. However, Valentine secretly performed marriage services for them. Then, he was discovered and was thrown into jail. Valentine fell in love with the jailer's daughter while he was in prison. On the day he was put to death he sent her a little note which he signed, Your Valentine. Nowadays, many people think that Saint Valentine's Day has something to do with that story.

*(Adapted from Childcraft-Celebrations)*

Hal 149

### The Legend of Nyi Roro Kidul (The Queen of South Ocean)

Generic  
structure



Picture 8.3

Once upon a time, there was a beautiful princess named Kadita. Because of her beauty she was called Dewi Srengenge. It means The goddess of sun. Her father was King Munding Wangi. Although he had a beautiful daughter, he was unhappy because he always expected to have a son. **Orientation**

The King decided to marry Dewi Mutiara. He had a son from her. Dewi Mutiara wanted her son to become a king in the future. She asked the King to send his daughter away. The King did not agree. **Complication**

Dewi Mutiara called a black wizard to curse Kadita. She wanted Kadita's beautiful body full of ulcer. Then, Kadita's body was full of ulcer. It smelled bad. The beautiful princess cried.

The King was very sad. No one could cure his daughter's illness. The King did not want her daughter to be a rumour so he sent his daughter away.

The poor princess did not know where to go. However, she had a noble heart. She did not have any bad feeling about her step mother. She walked for almost seven days and seven nights. Then, she came to the South Ocean. The ocean was so clean and clear. She jumped into the water and swam.

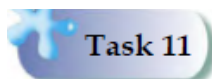


Suddenly, there was a miracle. The ocean water cured her illness. She became more beautiful than before. She also had a power to command the whole South Ocean. She became a fairy called Nyi Roro Kidul or The Queen of South Ocean.

Resolution

(Adapted from [www.geocities.com](http://www.geocities.com))

Hal 151



### Task 11

Rearrange the jumbled paragraphs of 'La Llorona, The Crying Woman', a legend from New Mexico, into a good story.



Picture 8.4

When the fifth son was born, the man took him to the river. This time, his wife followed him although she was still weak and bleeding from giving birth. When he threw the child in the river, the woman jumped into the river to catch her son. Unfortunately, she could not swim. The woman and her baby were swept away by the current and they both drowned.

Paragraph ...

Finally, the sound of the crying woman made the man mad. He grabbed a knife and jumped into the river to kill her. But the poor man did not know how to swim. The current swept him away and he drowned. From that day the spirit of La Llorona still haunts the waters and lakes.

Paragraph ...

The next night, the woman's spirit returned to the river beside her home. She was crying and searching for the son. At first, the poor man was terrified by the spirit of his wife. He begged her to return to the spirit realm. But she did not hear him.

Paragraph ...

Once, there was a poor man who married a beautiful woman. They lived happily. However, the man insisted that they were too poor to have any children. When he found out his wife was pregnant, the man was very angry. He told the woman that they could not keep the child.

Paragraph ...

When their first son was born, the man drowned the child in the river. His wife could not do anything to help the child. When the second child was born, the man did the same. The same thing happened to their third and fourth child.

Paragraph ...

(Adapted from [www.americanfolklore.net](http://www.americanfolklore.net))

Hal 154

### The Legend of Banyuwangi

Once upon a time, there was a local ruler named King Sulahkromo. The king had a Prime Minister named Raden Sidopekso. The Prime Minister had a wife named Sri Tanjung. She was so beautiful that the king wanted her to be his wife.

One day, the King sent his Prime Minister to a long mission. While the Prime Minister was away, the King tried to get Sri Tanjung. However he failed. He was very angry. Thus, when Sidopekso went back, the King told him that his wife was unfaithful to him. The Prime Minister was very angry with his wife. Sri Tanjung said that it was not true. However, Sidopekso said that he would kill her. He brought her to the river bank. Before he kill her and threw her into the river, she said that her innocence would be proven.



Picture 8.5

After Sidopekso killed her, he threw her dead body into the dirty river. The river immediately became clean and began to spread a wonderful fragrance. Sidopekso said, "Banyu...Wangi... Banyuwangi". This means "fragrant water". Banyuwangi was born from the proof of noble and sacred love.

*(Adapted from: [www.eastjava.com](http://www.eastjava.com))*

Hal 157

### Little Red Riding Hood

Once upon a time, there was a girl called Little Red Riding Hood. The girl walked through the woods to deliver food to her grandmother. A wolf wanted to eat her but was afraid to do so in public. The wolf approached the girl. She naively told him where she was going. He advised the girl to pick up some flowers. She really did it. In the meantime, he went to the grandmother's house and gained entry by pretending to be the girl. He ate the grandmother and waited for the girl. He disguised as the grandmother. When the girl arrived, he ate the girl too. However a hunter came to rescue and cut the wolf open. Little Red Riding Hood and her grandmother emerged unharmed. They filled the wolf's body with heavy stones, which killed him.

*(Adapted from: [www.wikipedia.org](http://www.wikipedia.org))*

Hal 162

### The Lion and the Bear

On a summer day, when the hot 1) ... made the animals 2) ... a Lion and a Bear came at the same time to a 3) ... to drink. They argued which one of them should drink first. Soon, they were fighting. When they stopped for a moment, they saw some 4) .... Those eagles were watching in the 5) .... They waited for the one who would die first. Finally, the Lion and the Bear stopped fighting. The Lion said, "It is better for us to be friends."

*(Adapted from <http://etext.lib.virginia.edu>)*

Hal 169

### The Lion and the Shepherd



Picture 9.11

Once upon a time, there was a Lion in a forest. Suddenly, the Lion stepped on a thorn. Then, the Lion met a shepherd. The Lion came to him and said, "I am begging you and needed your help." The shepherd examined him bravely. Finally, he discovered the thorn. He pulled it out with his hand. The lion thanked the shepherd. Then, the Lion returned into the forest.

One day, the shepherd was imprisoned on a false accusation. He was going to be the Lion's prey for his crime. However, when the Lion was released from his cage, he recognized the shepherd. The shepherd was the man who healed him. The lion did not attack the shepherd. He came to the shepherd and placed his foot on his knee.

The King was very surprised because the Lion did not attack the shepherd. After he heard the story, he released the Lion. He also let the Shepherd go.

*(Adapted from <http://etext.lib.virginia.edu>)*

Hal 175

A countryman's son stepped on a snake's tail accidentally. The tail suddenly turned and hit him so that he died. The father was very angry so that he cut off part of the snake's tail. Then, the snake in revenge stung several of the farmer's cattle. It caused him great loss. However, the farmer decided to stop the fight with the snake. He brought food and honey to the mouth of its lair, and said to it, "Let's forget and forgive. Perhaps you were right to punish my son, and take revenge on my cattle, but surely I was right in trying to revenge him. Now that we are both satisfied, why should not we be friends again?" "No, no," said the snake. "Take away your gifts. You can never forget the death of your son, nor I the loss of my tail. Injuries may be forgiven, but not forgotten."

Hal 180

Text 1

### The Old Grandfather and His Grandson

Once upon a time there was a very old grandfather. His eyes were almost blind, his ears were deaf, and his knees shook. When he sat at the table, he could not hold a spoon strongly. He spilled soup on the tablecloth. Besides this, some of his soup would run back out of his mouth.

His son and his son's wife were annoyed by this. Finally, they made the old grandfather sit in the corner behind the stove. They gave him not enough food in a clay bowl. He sat there and looked sadly at the table. He was almost crying.

One day the old grandfather could not hold the bowl because his hands were too weak. The bowl fell to the ground and broke. The woman scolded. However, the old grandfather did not say anything. He could only cry. Then, they bought him a wooden bowl and made him eat from it.

Once when they were all sitting there, the four year old grandson put some pieces of wood together on the floor. His father asked him what he was doing. The little grandson said that he was making a little trough for his father and mother to eat from when he was big."

The man and the woman looked at one another. They began to cry. They brought the old grandfather to the table immediately. Since then, they always let him eat there. If he spilled a little, they did not say anything.

*(Adapted from: <http://www.pitt.edu>)*



Hal 182

### A Stupid Man and His Cows

One day, a stupid man went to market. He bought six cows. After that, he rode one cow home and made the others walk in front of him. On the way he counted them, but he could only see five cows. He counted them again and again. He was certain that he had lost one. He was afraid that he would be scolded by his wife.

His wife was waiting for him in front of their house. As soon as he saw her, he said sadly that he had lost one of their cows. He did not know how it could happen. He was very careful.

Then, his wife asked him how many cows he bought. The stupid man answered that he bought six cows. However, he could only see five of them. His wife looked at him and laughed. She said that he was very stupid. There was not one cow less. There was one more.

*(Adapted from: <http://www.pitt.edu>)*

Hal 193

### Jack-O'-Lantern

Once upon a time, there was a man named Jack. He was a drunkard and trickster. One day, he tricked Satan up a tree. He carved an image of a cross in the tree's trunk to trap the devil. Jack made a deal with the devil. If the devil would never tempt him again, he would promise to let him down the tree.

After Jack died, he was forbidden to enter Heaven because of his wickedness. He was also forbidden to enter Hell because he had tricked the devil. Instead, the devil gave him a single hot coal to light his way through the darkness. The coal was placed inside a hollowed-out turnip to keep it glowing longer.

Originally, the Irish used turnips as their "Jack's lanterns". However, when the immigrants came to America, they found pumpkins were more plentiful than turnips. Therefore, the Jack-O'-Lantern in America was a hollowed-out pumpkin, lighted with a hot coal.

Jack-O'-Lantern has become one of the symbols of Halloween. Halloween is celebrated on 31<sup>st</sup> October. It is now celebrated most commonly in United States, Canada, Ireland, the United Kingdom, Australia and New Zealand. It has also been celebrated in some parts of Western Europe.

*(Adapted from: <http://www.wikipedia.org>)*

Hal 194

### The Lion and the Bear

On a summer day, when the hot weather made the animals thirsty, a Lion and a Bear came at the same time to a river to drink. They argued which one of them should drink first. Soon, they were fighting. When they stopped for a moment, they saw some eagles. Those eagles were watching in the distance. They waited for the one who would die first. Finally, the Lion and the Bear stopped fighting. The Lion said, "It is better for us to be friends."

(Adapted from <http://etext.lib.virginia.edu>)

T 1 2

## ENGLISH IN FOCUS IX

Hal 81

### Why the Sun and the Moon Live in the Sky



Source: *366 and More Fairy Tales*, 1990

A long time ago, the Sun and the Moon are a married couple who lived on the Earth and were great friends of the Sea. One day, they invite the Sea to visit them.

So the Sea go along, with the fish and all the members of his family. Surprisingly, the water begin to rise, so that the Sun and the Moon have to climb up to the roof because they do not want to be drowned, then they climbed up into the sky, where they have remain ever since.

Adapted from *366 and More Fairy Tales*, 1990

Hal 85

### Collin Thinks Big



Source: *50 Bedtime Stories: the Perfect Way to End Your Day*, 2002

Collin Caterpillar and Sylvia Snail were crawling along the garden wall one sunny morning.

"Isn't the world big?" remarked Collin as he gazed around.

"It's huge, it's enormous" agreed Sylvia, who thought a lot about such things inside her mind.

"It makes me feel so very small," Collin said.

"But I know a way to change all that!" said Sylvia wisely.

So the two of them spent the rest of that morning collecting the tiniest things they could find.

Collin collected a crumb, a pea, a shell and a petal. Soon he had found a feather, a peanut, a button and a berry.

Sylvia brought back a drawing pin, a paper clip, a pen nib, a pin and a needle.

"Look! You're almost a giant Collin!" said Sylvia.

"Funnily enough, how small these things are," chuckled Collin, "and look how big I am!"

Adapted from *50 Bedtime Stories: the Perfect Way to End Your Day*, 2002



### The Legend of Mount Wayang



Long, long ago, when the gods and goddesses used to mingle in the affairs of mortals, there was a small kingdom on the slope of Mount Wayang in West Java. The King, named Sang Prabu, was a wise man. He had an only daughter, called Princess Teja Nirmala, who was famous for her beauty but she was not married. One day Sang Prabu made up his mind to settle the matter by a show of strength.

After that, Prince of Blambangan, named Raden Begawan had won the competition. Unfortunately, the wicked fairy, Princess Segara fell in love with Raden Begawan and used magic power to render him unconscious and he forgot his wedding. When Sang Prabu was searching, Raden Begawan saw him and soon realised that he had been enchanted by the wicked fairy. The fairy could not accept this, so she killed Raden Begawan. When Princess Teja Nirmala heard this, she was very sad. So a nice fairy took her to the Kahyangan.

The story goes that on certain moonlight nights, one can hear the sound of music in the air above from the top of the mountain. It indicates that Sang Prabu and his daughter have not met each other till dawn when it is time for them to part and to meet again on another moonlight night.

*Adapted from Folk Tales from Indonesia, 1999*



### The Legend of Lake Batur

A long time ago, there lived on the island of Bali a giant-like creature named Kbo Iwo. The people of Bali used to say that Kbo Iwo was everything, a destroyer as well as a creator. He was satisfied with the meal, but this meant for the Balinese people enough food for a thousand men.



Difficulties arose when for the first time the barns were almost empty and the new harvest was still a long way off. This made Kbo Iwo wild with great anger. In his hunger, he destroyed all the houses and even all the temples. It made the Balinese turn to

rage. So, they came together to plan steps to oppose this powerful giant by using his stupidity.

They asked Kbo Iwo to build them a very deep well, and rebuild all the houses and temples he had destroyed. After they fed Kbo Iwo, he began to dig a deep hole. One day he had eaten too much, he fell asleep in the hole. The oldest man in the village gave a sign, and the villagers began to throw the limestone they had collected before into the hole. The limestone made the water inside the hole boiling. Kbo Iwo was buried alive. Then the water in the well rose higher and higher until at last it overflowed and formed Lake Batur. The mound of earth dug from the well by Kbo Iwo is known as Mount Batur.

*Adapted from Folk Tales from Indonesia, 1999*

Hal 94

## Cinderella



Source: *366 and More Fairy Tales*, 1990

Once upon a time there was a girl called *Cinderella*. She lived with her stepsisters and stepmother. They treated her badly. She had to do all the house work.

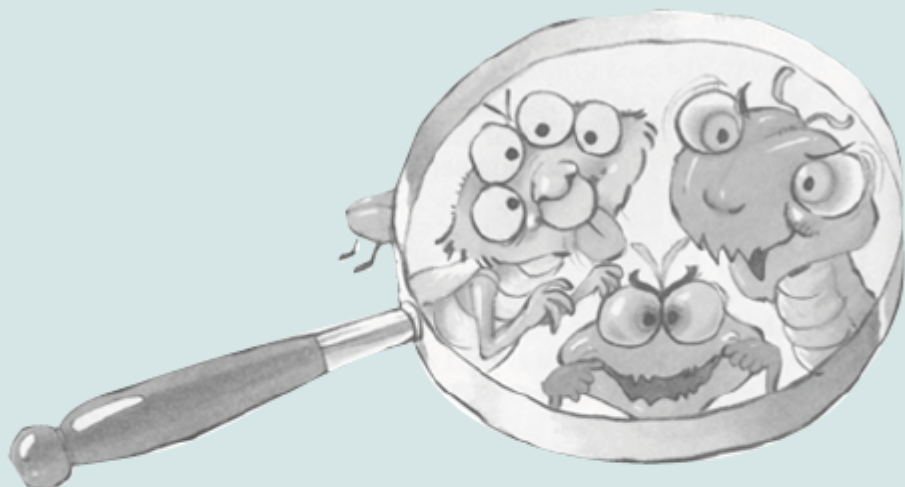
One day an invitation to the ball came to the family. But, her stepsisters would not let her go. *Cinderella* was sad. The stepsisters went to the ball without her.

Fortunately, the fairy godmother came and helped

her to get to the ball. At the ball, *Cinderella* danced with the prince. The prince fell in love with her and then married her. They lived happily ever after.

Hal 95

### What Hideous Creatures



Source: *50 Bedtime Stories: The Perfect Way to End Your Day*, 2002

One sunny day, a very forgetful professor got down on a grassy bank and began to look at the insects through his magnifying glass.

Now when the professor left for home, he forgot all about his magnifying glass, so straight away all the insects gathered round.

"This is just the thing we need!" and they jumped for joy.

"When the birds fly down to gobble us up, we'll give them a fright for a change!" ... and so they did.

The birds had never seen such hideous creatures. They took off squawking with fright and never flew down again.

Adapted from *50 Bedtime Stories: The Perfect Way to End Your Day*, 2002

### Two Farmers

Two farmers had a big horse. This was fifty years ago, when farmers used horses a lot. The horse worked in the fields in the day and slept in a stable at night.

The horse was a big animal, and the entrance of its ears hit the top of the entrance. The horse did not like this. It got angry and often kicked the farmers.

'What can we do about this problem?' they often asked.

After a long time, one of them thought of an answer. He said, 'Let's cut away the top of the entrance. Then the entrance will be higher.'

So they found a saw and started cutting. Their saw was old and not very good, so the work was hard.

After a few minutes, a friend came to see them. 'What are you doing?' their friend asked.

The farmers told him about the problem. The friend said, 'You don't have to cut the entrance with a saw. You can dig the entrance with a spade. Then the floor will be lower. That'll be easier and quicker.'

The farmers thanked their friend, and he went away. Then one farmer said to the other, 'That man's stupid. The horse's ears are the problem, not its feet.'

Taken from *Junior Comprehension 2*, 2000

### Two Brothers

Long ago, there were two brothers called Akomi and Ombah. They were ambitious and winning. Akomi, the elder brother, said, "If we become the King's employees, we can make laws to collect more money from the people. We will become very rich."

They went to see King Aruya. Akomi said, "Your Majesty, let us be your ministers. We will make good laws. All your subjects will be happy. I am wise and clever. I know everything."

King Aruya said angrily, "That is not true! No body knows everything. For example, do you know how many stars there are in the sky? Guards! Throw this liar into the river of crocodiles!"

Ombah's hands trembled. Then he thought to himself, "King Aruya will also punish me if I say the wrong thing. My brother said he knew everything and his answer was wrong. So if I say the opposite, my answer will be right."

Ombah then said, to King Aruya, "Your majesty, I know nothing."

King Aruya said, "That is also a lie. Nobody knows nothing, truly! Everybody knows at least something. For example, you know your father's name, don't you? Guards! Throw him into the river of crocodiles, too!"

Taken from *UPSR*, 2000

Hal 147

### The Greedy Dog

One day, a dog stole a big piece of meat and he was very proud of it. Then, he ran off until he reached the bank of the river. He looked down into the river water carefully and he saw another dog with a piece of meat in its mouth.

Funnily enough, the dog did not realise that it was his own reflection in the water. When he was full, he threw himself on the other dog to steal his meat as well. Unfortunately, when he was in the water, he had to let go the remains of the meat to avoid drowning, and so was left with nothing.



## CTL IX

Hal 125

## Goldilocks And The Three Bears



Pic. 8.6 (Dit. PSMP, 2006)

Once there were three bears that lived in a house in the woods: a papa bear, a mama bear, and a baby bear. One morning they decided to take a walk before breakfast to let their porridge cool.

A little girl named Goldilocks lived with her mother nearby. Goldilocks took a walk through the woods and found the bear's house. She smelled the porridge in the kitchen and went inside. Goldilocks tasted the porridge in each bowl and finally ate up the porridge in the small bowl.

Then she sat on a big chair, but she didn't like it, because it was hard. Afterwards she sat on the small chair, and it was just right. But while she was sitting on it she broke it. After eating the porridge, Goldilocks felt full and sleepy, and then she went upstairs. There she found a small bed. She lay down on it and fell asleep.

While she was sleeping, the three bears came home. When they went into the kitchen, they got very surprised. Someone had tasted their porridge, even eaten up baby bear's porridge, while they were taking a walk. Moreover the poor baby bear was upset when he found that his little chair broke into pieces. When they went upstairs, they found out that Goldilocks was sleeping. Baby bear cried out, "Someone has been sleeping in my bed and here she is!"

Goldilocks woke up when she saw the three bears; she jumped out of bed and ran out of the house to her home. Never again did she make herself at home in anyone else's house.

Hal 122

### The Fox and the Crow



Pic. 8.2 (Dit. PSMP, 2006)

Once upon a time, there lived an old lady crow who was mean and ugly. One day, Miss Crow had stolen a big piece of cheese. And then, she flew on to a branch to enjoy it.

On the other place, under the tree, a sly creature, Mr. Fox, who wanted the cheese for himself, came up and spoke politely to her.

"Oh. Miss Crow, how beautiful you are! What a lovely beak, what lovely feathers you have! What pretty eyes! If only you could sing, you would be the most beautiful bird in the world!"

Very pleased to hear all of this about herself, Miss Crow gave a loud croak to show that she could sing.

Of course, the moment she opened her beak, the cheese fell down, and Mr. Fox ran away with it, laughing loudly.

(Source: Dit. PSMP, 2006)

Hal 126

### The Chipmunk That Ran Away

Once upon a time, there was a nervous little chipmunk. She was always afraid that something bad happened to her.

One day, she heard a little noise. It was really only an apple that fell to the ground. But the little Chipmunk was afraid and said "The sky is falling in." Then she ran away as fast as she could go.

Soon she met an old brother Chipmunk, who asked, "Where are you running to, little Chipmunk?"

And the little Chipmunk answered, "The sky is falling in, and I am running away."

"The sky is falling in?" said the old brother Chipmunk. And he told the story to his brother chipmunk, until at last there were a hundred brother Chipmunks shouting, "The sky is falling in."

Soon the larger animals heard what the Chipmunks were saying. The Deer, the Sheep, the Pig, the Camel, the Tiger, and the Elephant began to say, "The sky is falling in."

Then the wise Lion heard all the noise and wanted to know what was happening. He stopped all the animals and asked, "What are you saying?" The brother Chipmunks said, "Oh we heard it from that little Chipmunk!" And the Lion said, "Little Chipmunk, what made you say that the sky was falling in?" And the little Chipmunk said, "I saw it there near the tree."

"Well," said the Lion, "Come with me and I will show you how something". "Now get on my back." The Lion took her on his back, and asked the animals to stay where they were until they returned. Then he showed the little Chipmunk that the apple had fallen to the ground. This made the noise that had made her afraid. The little Chipmunk said, "Oh, I see. The sky is not falling in."

The Lion said, "Let's go back and tell the other animals."

So they went back. At last all the animals knew that the sky was not falling in.

(Source: Dit. PSMP, 2006)

Hal 127

Snow White	Pattern of story
Once upon a time there lived a little girl named Snow White. She lived with her Aunt and Uncle because her parents were dead.	<b>Orientation</b> sets the scene and introduces the characters and what happened to them.



<p>One day she heard her Uncle and Aunt talking about leaving Snow White in the castle because they both wanted to go to America and they didn't have enough money to take Snow White.</p> <p>Snow White did not want her Uncle and Aunt to do this so she decided it would be best if she ran away. The next morning she ran away from home when her Aunt and Uncle were having breakfast. She ran away into the woods.</p> <p>Then she saw this little cottage. She knocked but no one answered so she went inside and fell asleep.</p> <p>Meanwhile, the seven dwarfs were coming home from work. They went inside. There they found Snow White sleeping. Then Snow White woke up. She saw the dwarfs. The dwarfs said, "what is your name?" Snow White said, "My name is Snow White."</p>	<p><b>Complication</b> tells the crisis that arises. In telling the crisis, it starts by telling when the problem begins to occur. Then, it increases. And finally, it reaches the climax.</p>
<p>Doc, one of the dwarfs, said, "If you wish, you may live here with us." Snow White said, "Oh could I? Thank you." Then Snow White told the dwarfs the whole story, and Snow White and the 7 dwarfs lived happily ever after.</p>	<p><b>Resolution</b> tells the crisis that is resolved for better or worse</p>

Hal 137

### The Lost Caterpillar

Seven worms are walking happily. Their mother is leading them. They have just had their breakfast on a big tree near a river.

"Come on, children. Let's go home," Mama Worm says.

Suddenly, a cricket says, "Your last child is ugly!" "Ugly?" asks Mama Worm. Then she looks at the child. He is not the same as her other children. "Hey, ugly!" she says, "You are not my child. Go away!"

The little brown worm walks away. He is very sad. When he is near a lake, he looks into the water.

"Oh, how ugly I am," he cries.

"You are not ugly," says a voice. "Oh, I find you, my child."

The worm looks around. There is a beautiful big butterfly and her children. They all look the same as he.

"They may call you ugly," says Butterfly.

"But you are the most beautiful child in the world. One day, you will turn into a beautiful butterfly."

(Source: Fun Plus 01)



## PERNYATAAN

Yang bertanda tangan di bawah ini, saya

Nama : Annisa Laura Maretha, S. Pd

Pekerjaan : Alumni Universitas Negeri Yogyakarta

menyatakan telah melakukan triangulasi data sehubungan dengan analisis data yang dilakukan oleh mahasiswa yang bersangkutan dalam penelitian yang berjudul “A Critical Discourse Analysis of Gender Stereotype in Buku Sekolah Elektronik (BSE) Using Halliday’s Transitivity Analysis”

Demikian surat keterangan ini dibuat untuk dapat digunakan sesuai dengan keperluan.

Yogyakarta, 10 Juli 2014

Yang membuat pernyataan



Annisa Laura Maretha, S. Pd

## PERNYATAAN

Yang bertanda tangan di bawah ini, saya

Nama : Zyah Rochmad Jaelani, S. Pd

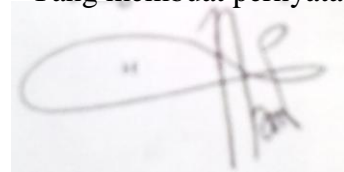
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Yogyakarta, 10 Juli 2014

Yang membuat pernyataan

A handwritten signature in black ink, appearing to be 'Zyah Rochmad Jaelani', written over a light blue grid background.

Zyah Rochmad Jaelani, S. Pd